

A MINISTER ORIENTATION PROGRAM FOR NEW
MINISTERS AT THE TRANSFORMATION
CHURCH OF JESUS CHRIST

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The Transformation Church of Jesus Christ**

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United Theological Seminary 2006

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CONTENTS

ABSTRACT.....	v
ACKNOWLEDGEMENTS.....	vi
DEDICATION.....	vii
LIST OF TABLES.....	viii
ABBREVIATIONS.....	ix
INTRODUCTION.....	1

Chapter

1. MINISTRY FOCUS.....	9
2. THE STATE OF THE ART IN THIS MINISTRY MODEL.....	21
3. THEORETICAL FOUNDATION.....	40
4. METHODOLOGY.....	81
5. FIELD EXPERIENCE.....	88
6. REFLECTION, SUMMARY AND CONCLUSION.....	98

Appendix

A. MINISTER ORIENTATION PRE & POST TESTS.....	109
B. SAMPLE OF MINISTER ORIENTATION PROGRAM SESSION AGENDA AND SESSIONS OUTLINE.....	113
C. SAMPLE OF MINISTER ORIENTATION SESSION HANDOUTS.....	116

D. BAR GRAPHS OF FIELD RESULTS	139
E. PRESENTATION FROM LEADERSHIP SUMMIT.....	146
BIBLIOGRAPHY.....	148

ABSTRACT

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The purpose of this project was to create a Minister Orientation Program for new ministers at the Transformation Church, Baltimore, Maryland. Participants attended a five week orientation program that covered, The History of Ministry in the Apostolic Church, The Disciplines of Ministry, The Work of the Holy Spirit, Contextualized Ministry and Leadership. Each participant demonstrated attitudinal change in at least one topical area covered by the Minister Orientation Program, one-third of the participants demonstrated attitudinal change in all areas and two-thirds of the participants created for the first time, a Personalized Ministry Plan, designed to augment life-long ministry development.

ACKNOWLEDGEMENTS

God is great and greatly to be praised! I honor and praise my Lord and Savior Jesus Christ for directing, guiding me and “making a way out of no way” throughout this process. I would also like to thank Dr. Ricky Woods and Dr. Terry Thomas for all the wisdom, guidance and knowledge you have deposited in me. I want you to know that you have sown into good ground. To my fellow Woods/Thomas fellows for the brotherhood and sisterhood we were privileged to forge, I am grateful. To the brothers in my cohort especially, Rev. Dr. Christopher Curry & Rev. (soon to be Dr.) Howard Willis, my sincerest thanks to you and your wives (Rosa & Sabrena) for your prayers, support and the extra nudge!

To Bishop Monroe and Lady Winsome Saunders, the staff and members of the Transformation Church for your generous love and support throughout this entire process, I am extremely grateful. To my many friends (brothers and sisters in Christ), Kim, Charles, Tee, Dorenda, Greg and so many others, I appreciate your prayers and generous support. Kim and Tee, thanks for sowing a seed! To Minister Renee Coleman, words are inadequate to express my sincerest appreciation for your support throughout this entire process. You were a God-send. To my Professional Associates, Context Associates and Action Research Team, I also say thank you! Finally, to everyone who provided an encouraging word at the right time, for those who sowed gifts of love, prayer, and financial support, I am humbled by your sacrifice and support. I thank God for you and pray that His blessings will be with you continually.

DEDICATION

To my husband, Daniel, for your love and sacrifice, thank you for believing in me and encouraging me to reach for the stars! You are my hero!

To my parents, and family (both biological and adopted), thank you for your generous support and the extra push, I am eternally grateful!

TABLES

Table	Page
1. Demographic Information of Intervention Group.....	84

ABBREVIATIONS

KJV	King James Version
NIV	New International Version
NKJV	New King James Version
UCJC	United Church of Jesus Christ (Apostolic)

INTRODUCTION

The Pentecostal movement will celebrate a momentous anniversary in the year 2006, as it marks the 100th year celebration of the revival that took place at Azusa Street in Los Angeles, California.¹ This revival marks the acknowledged birthplace of twentieth century Pentecostalism, although the specific birthplace is traced back to January 1901 as “an eighteen year old girl Agnes Ozman was baptized in the Holy Spirit and began to speak in other tongues as the Spirit gave utterance.”²

According to *Christianity Today*, “with more than 580 million adherents (growing by 19 million per year and 54,000 per day), the Pentecostal/charismatic movement has become in just 100 years, the fastest growing and most globally diverse expression of worldwide Christianity.”³ Furthermore, this article reports that there will be one billion Pentecostals by the year 2025.⁴ With such a dramatic projection, as well as the prolific history of this movement, the personal and vocational development of the ministers who serve in this Reformation is necessary and essential for the continual progress of God’s people and the proliferation of the gospel of Jesus Christ.

¹ Grant McClung, “Pentecostals: The Sequel” *Christianity Today* 50, no.4 (April 2006), 31.

² Frank Bartleman, *Azusa Street* (S. Plainfield, New Jersey: Bridge Publishing, Inc., 1980), X.

³ Grant McClung, “Pentecostals: The Sequel” *Christianity Today* 50, no.4 (April 2006), 31.

⁴ Ibid.

Ministerial preparation has long been debated in the church. There are some who believe that the preparation to serve in any type of ministry should be left solely to the teachings that take place within the church house. Still others believe that ministerial preparation should involve some form of seminary training, higher education and learning outside of the church walls. Regardless of the varied viewpoints, the question of ministerial development is still one that is discussed in the church today. This project will seek to address the question of initial ministerial development by creating deliberate tools that should enhance the ministerial training/orientation of new ministers.

“God calls men and women into the service of ministry in a number of ways.”⁵ However there are many unanswered questions, particularly in the early stages of ministerial development. At the same time, “our lives are filled with cacophony and clutter.”⁶ Lives are increasingly busier with the advent of technology and the busyness that pervades our culture. There is an uncharacteristic narcissistic and pragmatic air that fills our culture and has invaded our churches.⁷ Consequently, this restlessness has infiltrated the ministry and in the observation of this researcher and context associates has led to the estimation that many consider ministerial groundwork as an instantaneous process. This “narcissistic air” has affected the way ministry is developed. Current ministry trends include ego-centric ministries that cater to personality rather than the fulfillment of the mandate that Christ has given the church and those men and women who are called to serve. This mandate captured in Paul’s letter to the church at Ephesus,

⁵ Andre E. Johnson, *The Associate Minister, Less Than a Shepherd but more than a Sheep* (Baltimore, Maryland: Gateway Press, Inc., 2002), 13.

⁶ Michael Downey, *Understanding Christian Spirituality* (Mahwah, New Jersey: Paulist Press, 1997), 19.

⁷ Ibid.

is “to prepare God’s people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.”⁸

This project is birthed from the reflections and observations of this researcher and the context associates who participated in the Action Research Team. Through reflection it was observed that although the context (The Transformation Church of Jesus Christ, Baltimore, Maryland) was rich in the Pentecostal/Apostolic tradition, there was a detachment observed in some of the members of the ministerial staff. The observed detachment seemed to occur between the time of the initial call to ministry and the actual materialization of the call (the minister engaged in active ministry in the area(s) of individual interest and gifts as well as supporting the ministry of the church). Specifically, the number of ministers who were actively engaged in ministerial activities pursuant to ministry goals and the mission and vision of the church seemed lower than those who observed from the sidelines, or those who experienced highs and lows in ministry participation. Although the context has a clearly stated mission and vision, coupled with a large pool of human resources, the observable engagement of ministers in the fulfillment of the goals of the ministry were significantly lower than expected or deemed necessary by the leadership.

Through various conversations and discussions with context associates, it was estimated that perhaps the detachment was a result of paucity during the initial stages of ministry development. During these conversations, it was supposed that this deficiency may be a result of a lack of adequate attention given to the personal development of new ministers during the formation stages of ministerial training. Some general observations

⁸ Ephesians 4:12 NIV

led to the conclusion that some of the ministers within the context lacked the tools necessary to steer their individual ministerial development. Additionally, ministers who had stumbled or lost direction during their life development process seemed to have a harder time getting back on track, and progressing to full engagement in ministry. Again, it was hypothesized in context discussions that this was a possible area that could benefit from specific attention during the initial stages of the ministerial training process.

It was the task of this researcher to begin contemplating a ministry project that would have a definite impact on this “observed problem”. As the researcher began to trace her personal development in ministry, she observed that although her life was marked with loss and continuous adjustments to major life changes, a support system was always “miraculously” provided for her. It was discovered through reflection that these support systems provided the tools that were necessary to navigate through the twists and turns life had to offer. In addition, as the researcher began to examine her ministerial development, she reflected that a task oriented approach with specific goals in mind aided her development by providing the necessary push to pursue continuous development.

The researcher also gathered information from other Reformations regarding ministerial training, in addition to researching how ministerial training was handled in this particular context as well as the denomination. This led to the conclusion that a void existed in the current structure within this context. In particular, there was a need to provide new ministers with a process to enable their continued development through development of specific knowledge and skills as well as providing interactions with peers along with a goal-task oriented program to assist them in the development of tools

essential to the fulfillment of ministry call and to navigate the inevitable twists and turns that will occur.

The researcher developed the concept of an orientation program that would be offered to new ministers in the Transformation Church to address the perceived void discussed earlier as observed within the context. This program would develop a built in support system for new ministers where they could interact with their peers over a specified period of time. In addition, it became the postulation of this researcher that a Minister Orientation Program for new ministers within the Transformation Church of Jesus Christ would allow new ministers to gain insight and knowledge in particular ministry areas as well as aid in the development of a ministry plan that will assist the new minister in his or her development. The specific ministry areas that will be addressed in the Minister Orientation Program include: The History of Ministry in the Apostolic Church, The Disciplines of Ministry, The Work of the Holy Spirit, Spiritual Gifts, Contextualized Ministry and Leadership. Additionally, the new minister will be guided through a process for the development of a Personalized Ministry Plan (PMP). These ministry areas will be discussed in more detail in Chapter Four.

“Sociologists tell us that even the most introverted individual will influence ten thousand other people during his or her lifetime.”⁹ This is significant as ministers have the capacity to impact their community throughout their ministry life. This impact can be seen in the influence ministers could potentially have on their congregants as it relates to decision making both personal and professional. Additionally, increasingly, government entities seek out ministerial guidance when called upon to make critical decisions. For

⁹ John Maxwell, *Developing the Leader Within You* (Nashville, Tennessee: Thomas Nelson, 1993), 2.

instance, the world renowned evangelist Billy Graham has been known to make White House calls during critical times in our nations' history. In an interview on CNN with Larry King, Graham recounts the numerous presidents that he has forged a relationship with and the countless times he has had prayer with them.¹⁰ Notwithstanding, it is the belief of this researcher that the development of new ministers in the Transformation Church can serve to engage them in meaningful ministry and produce a lasting impact on the community.

This project's focus was to develop a Minister Orientation Program for New Ministers in the Transformation Church of Jesus Christ in Baltimore, Maryland. To that end, the first chapter will detail the ministry focus for the project including a glance at the researcher's spiritual journey thus far and the conjunction with the context that led to the genesis of this project. In Chapter Two, the researcher will paint the picture of the contemporary and historical voices and opinions on various topics as it relates to the development of this ministry project. In addition, this chapter will include a review of the literature that was instrumental in the formulation and exposition of this project. Chapter Three will present a theoretical foundation for this project, in conjunction with a look at the Historical, Theological and Biblical Foundations for the development of this ministry model. The researcher will present the tenets of practical theology and its relation to the development of this project. Additionally, the researcher will trace the history of the church with careful attention to the role of ministers in the development of the ecclesia. The Biblical foundation will look carefully at the training of Samuel, the prophet and the disciples of Jesus as a model for ministerial orientation.

¹⁰ *CNN Larry King Live Interview with Billy Graham Transcript*. (26 June 2005) Online. Available from <http://transcripts.cnn.com/TRANSCRIPTS/0506/26/lkl.01.html> [accessed 24 July 2006]

The consideration for the research methodology is discussed in Chapter Four along with the methodology chosen by the researcher. Chapter Five will discuss the results of the model, including the field experience and analysis of data that was collected. Additionally, Chapter Five will include the details of the Personalized Ministry Plan (PMP) created by the participants in the research model. The final chapter will include the researcher's summary, conclusions and recommendations for future implementation of this project. This chapter will also include valuable feedback received by the researcher during a presentation of the ministry project to ministry leaders and pastors in a Leadership Summit sponsored by the context organization. This feedback will be pertinent to the further implementation of this program throughout this context.

At this juncture, it is important to define the concept of orientation that is meant by the researcher in the development of this ministry model. According to Webster's Dictionary the word *orientation* has several meanings. Orientation can mean a course introducing a new situation or environment, the act of orienting, a person's awareness of self with regard to position and time and place and personal relationships, an integrated set of attitudes and beliefs or a position or alignment relative to points of the compass or other specific directions.¹¹ For the sake of this ministry project, the researcher will apply the definition of a course introducing a new situation or environment¹² as the definition used for the word orientation. For the context of this ministry project, the Minister Orientation Program will be an introductory curriculum introducing new ministers, who have not engaged in formal ministerial training within the Transformation Church, to specific areas of ministry (History of Ministry in the Apostolic Church, The Disciplines

¹¹ *Webster's Dictionary* (New York: Houghton Mifflin Company, 1986), 773.

¹² *Ibid.*

of Ministry, The Work of the Holy Spirit, Contextualized Ministry, Spiritual Gifts and Leadership) as proposed by the researcher.

It is the hope of this researcher that this project will serve to enhance the ministry preparation process of future ministers and give new ministers a platform to launch from in the pursuit of excellence in the service of God and for the people of God. The researcher believes that ministers, who participate in the Minister Orientation Program, will be better equipped for the work of ministry and will have the personal development necessary to fulfill individual ministry assignments. *The researcher hypothesizes that the ministers who participate in the Minister Orientation Program as a part of this ministry project will demonstrate attitudinal change in the areas (History of Ministry in the Apostolic Church, The Disciplines of Ministry, The Work of the Holy Spirit, Contextualized Ministry, Spiritual Gifts and Leadership) that will be covered in the intervention. Each new minister will also develop a Personalized Ministry Plan.* It is this researchers' hope that each minister who participates in this program will hear the words of our Lord saying, "Well done thou good and faithful servant."¹³

¹³ Matthew 21:23 KJV

CHAPTER ONE

MINISTRY FOCUS

This researcher's spiritual journey has been a process of ongoing development. Spirituality can be described as becoming a person in the fullest sense.¹ Another description of spirituality can be stated as "the expression of the dialectic from which one moves from inauthentic to authentic."² Ultimately in the estimation of this researcher, her spirituality can be characterized as the "authentic human quest for ultimate value, or the human person's striving to attain the highest ideal or goal."³

The researcher is the oldest of three children born in the island of Jamaica, West Indies. Her earliest memories of God were through a paternal grandmother who prayed frequently. As a child, the researcher had occasion to spend time with this grandmother and observe her fervent prayer and study of the bible. It was at her grandmother's feet that the early Bible lessons were learned as granny took time to explain the stories of the Bible and the importance of having a relationship with God. Although these memories evoke warm thoughts, as a child the researcher considered this to be a chore and did not fully appreciate the ramblings of a sage, old woman who had experienced a lifetime with God and developed a deep personal relationship with Him.

¹ Michael Downey, *Understanding Spirituality* (Mahwah, New Jersey: Paulist Press, 1997), 14.

² Ibid.

³ Ibid.

The public school system in Jamaica is structured in a manner that allows all schools to be affiliated with a denomination. The majority of the schools during the time the researcher attended school were connected to the Catholic Church. As a result, the first twelve years of the researcher's formal education were spent in Catholic schools. One of the most compelling incidences in this researcher's formative years occurred during preparatory school (equivalent to the elementary school in the United States). It occurred at about age seven. This particular event occurred during a hurricane that struck the island of Jamaica. On that day, because of torrential rains, all schools were closed early and parents were asked to pick their children up before the roads were closed. The parents of the researcher were unable to acquire her before the major roads were closed. Consequently, the researcher spent the night at a convent with the nuns that taught at the preparatory school. This experience had a profound impact upon the life of this researcher as for the first time she observed the life of a person who dedicated their entire life to God. This occurrence led the researcher to begin thinking about God and what He could mean to her. At seven years old, she contemplated the life of a nun and often wondered what life could be like in full time service to God.

Although religion and spirituality was a vital part of the academic life of the researcher, it was not reinforced at home. The researcher's parents supported church attendance but did not attend themselves. During high school in Jamaica, the researcher's mother immigrated to the United States. This was a very traumatic experience for the researcher as she was at a very pivotal time in adolescent development. The loss of her mother had a tremendous impact and the researcher felt alone during those years. More

recently, the researcher has come to the realization that her mother made a great sacrifice in order to provide the opportunity for a better life for her and her family.

During those years of separation from her mother, the researcher gained support through a prayer group in high school. The group met once a week on Wednesday and earnestly prayed for the concerns and requests that affected the lives of the participants. This became a ritual that continued for several years until the migration of the researcher to the United States. During these times, the researcher had many questions about God, who He was and what role He should or would play in her life. Upon reflection, the researcher recollects being very impressed by one young lady in the group who was Pentecostal, who seemed to have a committed relationship to her faith. This young lady modeled the type of relationship with God that the researcher longed for but did not have. Although at that time the researcher had accepted Jesus Christ as her personal savior, she did not understand what it meant to be in relationship. It is this researcher's belief that during those years, the Lord modeled relationship and commitment to God through the prayer group and even through the observation of the lives of those nuns and priests who committed their lives to God for life-long service.

The researcher's family was later reunited in the United States, when she was fourteen years old. Although the researcher was very happy to be reunited with her mother, this time marked a period of great loss for the researcher, as she was leaving the island where she was born and the only family and friends she knew. The years that followed were difficult for the researcher and she did not attend church. After a couple of years, a church that had an active bus ministry began taking the children in the

neighborhood to church and she began to attend church again. This church served as a blessing in the life of the researcher and she began moving towards God again.

Upon graduation from high school, the researcher attended college in Virginia after receiving a full academic scholarship. In reflection, the researchers' separation from her family at this time seemed to continue a pattern of separation that had begun to evidence itself in her life. However, college was a turning point in the life of the researcher. She became involved in the college gospel choir and began to form friendships that have lasted to the present. The relationships formed were reminiscent of the prayer group in Jamaica. Although, the researcher had accepted Jesus Christ as her personal savior, there was still a void in her life. During her years in Virginia that void was filled and she began to develop the same type of relationship with God she had admired in her friend in Jamaica.

Although Virginia was spiritually progressive for this researcher, enabling her to develop a closer relationship with God, academically the researcher began to falter as adequate time was not spent studying and completing assignments. The researcher spent her time unwisely and as a result her grades suffered. Consequently, the researcher had to transfer to a college in Baltimore after losing the academic scholarship that enabled her to attend college in Virginia. Again, this was a season of loss as the researcher had to start over again in a new environment with new people. However, the Lord provided a church through a classmate, whose father was the pastor of a Pentecostal church.

The years that followed were definitive in the development of the researcher. It was during those years that she attended her first spiritual retreat and experienced God in a different way. A good portion of the retreat time was spent in prayer and the prayer

experience was unique for the researcher. It was during that retreat that the researcher began to put her trust in God and not in others. Although the researcher had experienced many losses, it became apparent that the grace and mercies of God were also very present in her life. This retreat was a turning point for the researcher as she began to understand more deeply what it meant to be in relationship with God.

After that retreat, the researcher was directed in prayer by God to become a part of another church (where she is still a member today). During the subsequent years, the researcher married, and became involved in the life of the church. As she began to grow spiritually, the researcher began to feel the pull to work in ministry. Several years later, she heard the call of God and knew that God had called her to serve in ministry. She was surprised by the call to ministry and struggled with the call to preach because of prior teaching that women were not called to preach.

The next few years would mark the completion of a Masters Degree in Spiritual and Pastoral Care and a change in career to full-time church ministry. Additionally, the researcher completed three years of ministerial training, completed Biblical Institute classes as a part of the requirement for ordination. Subsequently, the researcher was ordained an elder in the church and began serving in various ministry capacities within the local church.

The researcher has also developed a keen interest in the development and training of new ministers. In her estimation, this may be directly correlated to significant incidences that formed her life. Specifically, spending the night in a convent at age seven and observing the devotional life of nuns and priests who gave their lives to God brought about an awareness of the necessity of preparation for ministry work. Additionally,

participating in a prayer group of young women in early teen years brought a keen awareness for this researcher on the importance of the support of a group and the impact this support can have during difficult times as well as the necessity of prayer.

Furthermore, the researcher has benefited from the work of the Holy Spirit in her own life. She observes that He guided her to the spiritual retreat at a critical time in her spiritual development.

The formulation of this ministry project stems from the reflections detailed in this chapter as the researcher has observed the hand of God at work in her life. It is the desire of the researcher that the experiences and knowledge gained through life experiences thus far, will provide a bases to support others as they seek to fulfill the will of God in their lives.

The Context

The Transformation Ministries of the United Church of Jesus Christ (Transformation Church of Jesus Christ) began on Sunday, November 7, 1965 as the First United Church of Jesus Christ (Apostolic). The ministry was founded with a small group of believers who sacrificed their time and finances to purchase a classic stone church at the corner of Copley Road and Liberty Heights Ave in Baltimore City, Maryland. The history of the church, like most Pentecostal and Apostolic organizations is traced back to the great revival in Los Angeles at 312 Azusa Street led by William J. Seymour in 1906.

The church was founded by Bishop Monroe Randolph Saunders, Sr., a well respected and beloved father in the Apostolic church. Bishop Saunders, Sr. embarked

upon this ministry after a parting of the way between him and the late Bishop Randolph A. Carr and the Rehoboth Church of God in Christ Jesus. The manifestation of spiritual gifts was evident at the new church on Copley Road as many witnessed the move of the Spirit of God. Copley Road became a popular place, as local ministers and pastors in Baltimore City would come to the Sunday evening service to hear Bishop Saunders, Sr. preach.

As the ministry grew, it became necessary to seek larger accommodations, and the church purchased 22 acres of much sought after property in West Baltimore. The church initially had 10 acres near to the Copley Road sanctuary and that land was used to develop a Senior Citizens Housing Development in conjunction with the Department of Housing and Urban Development (HUD).

The new worship site for the church consisted of a gymnasium and a stone building. The gymnasium was renovated and can accommodate approximately 1,000 worshippers. The stone building became the site of the church school, the Center for Creative Learning (CCL), one of the first accredited Black church schools in the state of Maryland. The building also houses the administrative and ministry offices for the church. In addition, approximately 1.45 acres was developed as a Senior Citizens Housing Development, a project also done in conjunction with HUD.

After a major illness in 1991, Bishop Saunders, Sr. transferred the mantle of leadership to his natural and spiritual son, Bishop Monroe Saunders, Jr., who was installed in 1993. Bishop Saunders, Jr. has focused the church's ministry on narrowing the distance between the secular and the spiritual realms of life by teaching and preaching Transformative Spirituality as a lifestyle and a way of being. Transformative Spirituality

described is a spirituality that allows the Spirit of God to transform mind, body and spirit and allowing that spirituality to affect all aspects of life. The mission of the church has been more clearly defined and it is “to conform lives to the image of Jesus Christ through transformation of mind and spirit.”

As the ministry has continued to progress, it has become necessary again to embark on a building project to enhance the current facilities. Due to the fact that the current worship site is a former gymnasium there are many infrastructure challenges that have made it necessary for the church to build a new sanctuary. The church is currently in the building development process.

The church is physically located at the entryway into West Baltimore, Maryland. The church’s property encompasses both Baltimore County and Baltimore City with the majority of the property in Baltimore City. A large number of the congregants live in four zip code regions in Baltimore, Maryland. They are 21207, 21215, 21216 and 21244, all areas within 15 miles of the church. The remaining members are dispersed all over the state of Maryland with a few families from York, Pennsylvania, Washington, DC and Northern Virginia.

In a sample study of 237 persons, 18 years and older a glimpse at the church is described below. The information is compiled from a survey presented to the congregation and represents a sample of the congregation. *(The survey may not be representative of the entire congregation as it may be biased to persons most likely to fill out surveys.)*

- 61.2% are ages 26-54
- 66% Female; 34% Male

- 96.2 % are African American; 2.3% Native American
- 56.2% Married; 17% are single never been married, 9.8% are widowed
- 34% earn between \$35,000 - \$49,000 yearly, 17% earn between \$25,000 - \$34,999 yearly and 29% earn below \$24,999 yearly
- Over 80 % have earned at least a high school diploma, 14% have earned Bachelor's Degrees and 12% Masters Degrees

As the church's property sits both in Baltimore City and Baltimore County it is helpful to look at the demographic data for the city and the county.⁴

- Total population in Baltimore City is 628,670
- Total population in Baltimore County is 777,184
- Both are 3rd (Baltimore County) and 4th (Baltimore City) in population in the state
- Median Age for Baltimore City – 35.0; Baltimore County – 37.7
- Median Household Income for Baltimore City - \$32,400; Baltimore County - \$55,650
- The Educational Attainment:
 - High School – 68.4% Baltimore City, 84.3% Baltimore County
 - Bachelor's Degree – 19.1% Baltimore City, 30.6% Baltimore County

The Transformation Church has a talented pool of human resources. There are approximately 50 members of the ministerial staff (approximately half are ordained), and approximately 40 deacons and deaconesses who serve the ministry. The ministry is well known for a strong foundation of bible teaching and bible believing. The leadership is

⁴ Maryland State Data Center. *Demographics*. (2000). Online Available from www.choosemaryland.org [accessed on 1 December, 2004]

known state wide for having a ministry of integrity. The mission and vision of the church is clearly stated and the ministry boasts a full range of diversified ministries.

The Synergy

Although the Transformation Church is marked by a large talented pool of human resources including a ministerial staff that has approximately 50 members, there is still a great need to connect the church's resources with the needs of the community.

Additionally, while the church has a strong ability to draw people in the ministry, over the years the assimilation and the retention of new members has increasingly become a problem for the church and its leadership.

There is a disengagement that is observed in the life of those members of the ministerial staff who should be engaged in providing service in the aforementioned areas of pastoral care and ministry. In many discussions with the context associates group several revelations were brought to light as to the possible causes for the observed disconnection.

Namely, it was discussed that some of the ministers within the context evidence detachment to the ministry which seemingly leads to a starting and stopping in ministry. Some remarked that perhaps this detachment is a source of depression in the lives of the ministers. Some possible causes of the detachment were discussed and the discussion included the following thoughts: that perhaps the ministers had a false sense of what ministry is; perhaps individual ministry was not identified initially; or perhaps the understanding of ministry as service was not evident. It was remarked by one context

associate that some ministers have said “I have heard God’s call but what do I do next?” It was also suggested by the context associates that this is an area of great need within the context. Discussions indicated that the context associates thought that any project addressing these issues had the potential to impact the delivery of ministry from the Transformation Church of Jesus Christ to the community as well as positively affecting the servants (new ministers).

The conjunction of these ministry needs and the interest of this researcher became evident as the researcher reflected on her life and educational experiences. Through reflection, it has become apparent that the researcher’s spiritual and life journey has been marked by critical support mechanisms that emerged at times when needed most and enabled the researcher to stay on course. This is evident even as she reflects on the high school prayer group that served as surrogate support during the early teen years as well as the church that provided good biblical teaching in the years following migration to the United States. In like manner, as the researcher considers the times of loss in her life, she observes a critical skill that is necessary for survival in ministry. Namely, that skill is the ability to trust and re-engage in meaningful relationships. The researcher observes that she has been able to adapt that skill through deep spiritual experiences of healing that have taken place at critical times in her life. It is through those experiences that the researcher has been able to consistently re-engage even in moments of loss. The researcher also attributes this to the biblical foundational teaching she received.

The educational journey of the researcher also lends itself to spiritual care and group spiritual formation. The researcher observes that this training has increased her sensitivity to the needs of leaders and has developed into a particular concern for

enabling and enhancing minister development. Group spiritual formation speaks to the dynamics that enable a group to develop its own identity, and thus enabling its participants to develop a kinship that transcends the group. This element is key to the development of the ministry project that will be created to address the issues identified by the context associates and the researcher.

The development of the Minister Orientation Program will pay keen attention to providing new ministers with information that will be useful in the formation stages of minister development as well as enable new ministers to develop critical skills needed for ministry success. Additionally, the researcher believes that the group spiritual formation of each Minister Orientation Program group will serve as a source of valuable support to the new minister. The researcher *hypothesizes that the ministers who participate in the Minister Orientation Program as a part of this ministry project will demonstrate attitudinal change in the areas (History of Ministry in the Apostolic Church, The Disciplines of Ministry, The Work of the Holy Spirit, Contextualized Ministry, Spiritual Gifts and Leadership) that will be covered in the intervention. Each new minister will also develop a Personalized Ministry Plan.*

CHAPTER TWO

THE STATE OF THE ART IN THIS MINISTRY MODEL

It has been said that “Reading is one of the most profitable of all intellectual activities. In reading, ideas and facts go from one brain to another through printed page.”¹ In preparation for the formulation of this ministry project the researcher realized that it would be imperative to grasp the “ideas and facts” from several voices pertaining to aspects of minister development. Although this model will seek to affect ministers before formal ministerial training, there is constructive information that can be included in the ministry model. There is a wide and diverse body of work pertaining to the development of ministers and the various topics that will be covered in this ministry model. This chapter will serve to highlight some of the poignant voices in the field as well as look closely at the written word on practical theology and its application to this ministry model.

The African Methodist Episcopal Zion Church, Book of Discipline was an important first read in preparation for this ministry model as the Book of Discipline details the constitution, mission, rules and articles of religion for the African Methodist

¹Nancy J. Vyhmeister, *Quality Research Papers For Students of Religion and Theology* (Grand Rapids Michigan: Zondervan, 2001), 51.

Episcopal Zion Church². The researcher realized the necessity of consulting other Reformations in order to see how minister training and development was handled. After consultation with colleagues, peers and mentors, the researcher became aware that although ministerial training was conducted across the board, there were very few (if any) orientation programs that are similar to this particular model. To date, the researcher has not found a minister orientation program that is akin to the program designed in this ministry model.

However, this *Book of Discipline* contains valuable information that was useful for the development of the model. The book details a course of study for local preachers and traveling ministers. The course of study is inclusive of a reference booklist and examination questions for each year of study. This book was very helpful in the development of the Minister Orientation Program sessions.

The Associate Minister Less Than a Shepherd . . . but More than a Sheep by Rev. Andre Johnson was written for the associate minister and it “looks at the role of the associate minister in a way that has never been seen before.”³ A local minister in the Baltimore area, Rev. Johnson discusses relevant topics that are useful for this ministry model. The topics discussed include, “After the Call, Now what?”⁴ Rev. Johnson shows a model for a call cycle which follows the subsequent pattern, “The initial call, The reality of the call, The acceptance of the call, The preparation of the call and the presentation of

² *The Book of Discipline of the African Methodist Episcopal Zion Church* (Charlotte, North Carolina: A.M.E. Zion Publishing House, 2005).

³ Andre E. Johnson, *The Associate Minister Less than a Shepherd but more than a Sheep* (Baltimore, Maryland: Gateway Press, Inc., 2004.).

⁴ Ibid, V.

the call.”⁵ Additionally, he discusses the Rules of Engagement, which includes a list of do’s and don’ts that are essential for associate ministers. These topics were valuable in the development of this ministry model.

Contemporary author and preacher, Dr. Rita L. Twigg, uses the preacher-to-preacher mentoring model to enlist, enlighten and enlarge preachers about the business of preaching in her book, *Preach Woman Preach*. A glance at the title would give the impression that this contemporary work is written solely for women but the researcher found it useful for instructing new ministers in the orientation program. Dr. Twigg shares from her experience that she has had to be bendable, dependable, sendable, mendable and expendable.⁶ These catchy words are key terms that give new ministers an understanding of the ups and downs of ministry and the importance the response of the minister plays when dealing with adversity.

Leadership is a primary theme in this peer group focus and as such plays an important role in the development of this ministry model. In *Developing the Leader Within You*, Dr. John Maxwell gives an overview of the definition of Leadership, which in his estimation is influence. He discusses the keys to leadership, the most important ingredient in leadership, the ultimate test of leadership, the quickest way to gain leadership and the most important lesson of leadership.⁷ Notable in his discussion is the thought that leadership can be taught. He further discusses that there are five levels of leadership and that “each level stands upon the previous one and will crumble if the

⁵ Ibid., 19.

⁶ Rita L. Twigg, *Preach Woman Preach* (Grand Prairie, Texas: VIP Publishing, 2005), 110.

⁷ John Maxwell, *Developing the Leader Within You* (Nashville, Tennessee: Thomas Nelson, Inc., 1993), 12.

lower level is neglected.”⁸ The five levels of leadership as discussed by Dr. Maxwell are position, permission, production, people development and personhood.⁹

Aubrey Malphurs and Will Mancini in their book *Building Leaders, Blueprints for Developing Leadership at Every Level of your church* define a leader as “a servant who uses his or her credibility and capabilities to influence people in a particular context to pursue their God-given direction.”¹⁰ This definition resonates with this researcher. It was important in the development of the Minister Orientation Program for each new minister to understand the responsibility of leadership and the possible effects that ministers could potentially have on the people they come in contact with. As stated in this book, “the essence of leadership is service not status.”¹¹

In *Understanding Leadership*, author Tom Marshall tackles one of the misconceptions in the church about leadership. He writes: “Another mistake and the one most often made by the Christian church, is to equate leadership with ministry.”¹² He further goes on to discuss the danger of church leaders holding to the expectation that he or she must be perfect in all aspects of ministry thus possibly impeding the growth of others who may be involved in the congregation.¹³ Marshall further discusses the necessity of foresight in the life of the leader.¹⁴

⁸Ibid., 12.

⁹ Ibid.,13.

¹⁰ Aubrey Malphurs and Will Mancini, *Building Leaders* (Grand Rapids, Michigan: Baker Books, 2004), 20.

¹¹ Ibid.

¹² Tom Marshall, *Understanding Leadership* (Grand Rapids, Michigan: Baker Books, 1991), 10.

¹³ Ibid.

¹⁴ Ibid., 14.

In *Spiritual Leadership*, Henry and Richard Blackaby, take on the task of writing “to Christians who seek to be spiritual leaders.”¹⁵ They discuss an important principle that is necessary for new ministers. That principle is that “God is not necessarily looking for leaders, at least not in the sense we generally think of leaders. He is looking for servants.”¹⁶ They further state that “When God finds men and women willing to be molded into His servants, the possibilities are endless.”¹⁷ This concept is a necessary one for this ministry model as new ministers will need to be exposed to this frame of reference in order to expand their capacity in ministry. Blackaby further asserts that “Christian leaders who know God and who know how to lead in a Christian manner will be phenomenally more effective in their world than even the most skilled and qualified leaders who lead without God.”¹⁸

Furthermore in *Spiritual Leadership*, the authors share the thoughts of others on the topic of leadership. They discuss George Barna’s “three c’s of call, character and competencies that are crucial to effective leadership.”¹⁹ Peter Drucker is also quoted as saying “Popularity is not leadership. Results are.”²⁰ Robert Clinton is also referenced as indicating that “God’s people are led toward God’s purposes, God’s purposes are the key to spiritual leadership.”²¹ Finally, the classic work by Sanders, *Spiritual Leadership* is

¹⁵ Henry & Richard Blackaby, *Spiritual Leadership* (Nashville, Tennessee: Thomas Nelson, Inc., 2003), xi.

¹⁶ Ibid.

¹⁷ Ibid.

¹⁸ Ibid., 15.

¹⁹ Ibid., 19.

²⁰ Ibid.

²¹ Ibid.

quoted where Sanders suggests that leadership is influence. “The term ‘influence’ pervades current discussions of a leader’s role. Sanders is exactly right in asserting that leaders who make no difference in their followers’ lives are not actually leaders.”²² These varied references serve as a good foundational base for the look at leadership component of the Minister Orientation Program. It is the estimation of the researcher that the new ministers who participate in this ministry model will benefit from the writings of contemporary and classical voices on the topic of leadership.

An important component of the Minister Orientation Program Model is the sessions on the disciplines of ministry. One cannot discuss the discipline of a minister without considering the classic work of A.W. Tozer, *The Pursuit of God*. Dr. Tozer’s work on following after God is a classic work that has contemporary relevance for ministers today. In this book, Tozer admonishes us that “Everything is made to center upon the initial act of ‘accepting’ Christ and we are not expected thereafter to crave any further revelation of God to our souls.”²³ He further encourages all to long mightily after God.²⁴

Dr. Tozer further discusses in this historical book, the “tyranny of things” and encourages that “the way to deeper knowledge of God is through the lonely valleys of soul poverty and abnegation of all things.”²⁵ His discourse on the Pursuit of God takes the reader through removing the veil, apprehending God and the restoring of the creator-

²² Ibid., 28.

²³ A.W. Tozer, *The Pursuit of God* (Camp Hill, Pennsylvania: Christian Publications Inc., 1982), 16.

²⁴ Ibid.

²⁵ Ibid., 23.

creature relationship. His concepts for recapturing and maintaining the pursuit of God is a necessary component in the development of spiritual disciplines for this ministry model.

Considered to be one of the most important contemporary books on Christian spirituality, Richard Foster's *Celebration of Discipline* provides an excellent template for further discussion of Spiritual Disciplines necessary for this ministry model. In *Celebration of Discipline* Foster descriptively describes and discusses the necessary disciplines that serves as a path to spiritual growth. The researcher has adapted Foster's Disciplines as a process by which new ministers will be enabled to develop life-long practices that will enhance personal growth. (See Appendix C) Foster starts off his conversation by stating that "Superficiality is the curse of our age. The doctrine of instant satisfaction is a primary spiritual problem."²⁶ He further discusses the fact that disciplines are not only for spiritual giants or contemplatives but are necessary for ordinary human beings.²⁷

Foster's discussions of Spiritual Disciplines are categorized into three categories, the Inward Discipline, these include Meditation, Prayer, Fasting, and Study, the Outward Disciplines, these include Simplicity, Solitude, Submission and Service and the Corporate Disciplines, these include Confession, Worship, Guidance and Celebration.²⁸ As indicated before the researcher used these disciplines as the foundation for the sessions on Spiritual Disciplines in the Minister Orientation Program. Paramount to the teaching on Spiritual Disciplines was the concept captured by Foster, who states, "The

²⁶ Richard Foster, *Celebration of Discipline The Path to Spiritual Growth*, (San Francisco, California: Harper Collins, 1978), 1.

²⁷ Ibid.

²⁸ Ibid.

Spiritual Disciplines are an inward and spiritual reality, and the inner attitude of the heart is far more crucial than the mechanics for coming into the reality of the spiritual life.”²⁹ It was not enough for the researcher to discuss the mechanics of the disciplines but it was also important to connect the disciplines to the greater spiritual reality that must be present in the life of a minister.

In *The Deeper Journey* by M. Robert Mulholland, the Spirituality of discovering your true self is discussed. This book was sought out by the researcher as a tool to enhance the process of spiritual disciplines in the ministry model. In *The Deeper Journey*, Dr. Mulholland states:

Another movement of detachment and centering is also necessary if we are to be drawn into loving union with God. This is the movement of stilling ourselves in God and letting God be who God will be, and allowing God to do what God will do in and through us.³⁰

The researcher resonates with the concept proposed by Dr. Mulholland as it also correlates with Richard Foster’s discipline of Solitude. This particular discipline is a primary focus of this researcher, because as discussed in Chapter one, life experiences have resulted in separation and loss in this researcher’s journey. Through the study and mediation of both Fosters and Mulhollands work, it is the belief of the researcher that God allows times of solitude and centering to permit for His process of discovery to take place in the life of His people. It is the researchers hope that the Minister Orientation Program will encourage new ministers to embrace these times of solitude and stillness and maximize them in order to gain the necessary momentum to grow and develop.

²⁹ Ibid., 3.

³⁰ Robert Mulholland, *The Deeper Journey* (Downers Grove, Illinois: IVP Books, 2006), 147.

Marva Dawn's *The Sense of the Call* also provided valuable foundation for this ministry model. Dawn's candor and honesty in this book paints the picture of hope for those called to serve God, the church and the world. It was important to this researcher to address the inevitable ebbs and lows that will follow every child of God (who wants to serve) in this ministry model. Dawn writes this book to provide encouragement to those who want to serve. She summarizes the important tenets that she shares in this book with the following statement, "the sense of our call is that God's Kingdom reclaims us, revitalizes us, and renews us and thus reigns through us before others, on behalf of others, sometimes in spite of others and always with others."³¹ She further states that "when we grasp this sense of our call, we are set free for a Sabbath way of life; a profound resting in the Kingdom's grace instead of a perpetual struggle to 'do our own work'; an endless ceasing, by grace, of those attitudes and actions and attachments that hinder the Kingdom's reign."³² The researcher incorporated these perspectives during the orientation sessions on the Disciplines of Ministry.

An important component of the Minister Orientation Program is the aspect of Contextualized Ministry. One of the factors, attributing to the synergy of this ministry project was the lack that was evidenced in the context with regard to connecting the resources of the church to the needs of the community. It was imperative that this ministry model addressed this deficiency and prepared the new ministers for the inevitable clash that occurs when ministry encounters road blocks. As Dawn states: ". . . we have to work in the midst of our culture's distrust of authority, society's rebellions

³¹ Marva Dawn, *The Sense of the Call A Sabbath Way of Life for Those who serve God, the Church and the World* (Grand Rapids, Michigan: William B. Eerdmans, 2006), 13.

³² Ibid.

and revolts against it, peoples anger over it . . . ”³³ This ministry model is cognizant of this factor as it seeks to prepare new ministers for ministry. Dawn further warns in this book, “How easily we cuddle our accomplishments, as a security blanket to remind us that we matter, instead of trusting God’s assurance poured upon us in baptism that we are His beloved.”³⁴ This ministry model sought to endorse the necessity of relying on God’s assurance rather than personal or man’s commendations.

The history of ministry in the Pentecostal church was considered a vital part of this ministry model by the researcher. As such, sources were investigated to accurately convey this portion of the program. The classic book *Pentecostalism*, written by John Thomas Nichol provides a historical look at the Pentecostal movement throughout the world. Nichol gives “the first comprehensive survey of worldwide Pentecostalism by reviewing those characteristics of faith and practice that are unique to Pentecostalism. It traces modern Pentecostalism from its origin in Topeka, Kansas in 1901 to its rapid expansion throughout the world.”³⁵ Nichol acknowledges that “some critics in America prophesied its rapid demise. In 1913 for example, D.A. Hayes, Professor of New Testament at Garret predicted: ‘The present day tongues movement is likely to run its course in a few months or a few years.’”³⁶

Nichols touches upon the aspect of the Work of the Holy Spirit that is also central to the ministry model. “For the Pentecostal, contrary to the bulk of popular opinion,

³³ Ibid., 15.

³⁴ Ibid., 20.

³⁵ John Thomas Nichol, *Pentecostalism The Story of the Growth and Development of a vital New Force in American Protestantism* (New York, New York: Harper & Row Publishers, 1966), xii.

³⁶ Ibid., xi.

speaking in tongues is not the final goal of one's religious experience; it is, rather a commencement – a beginning of a new kind of Christian living that is empowered and graced by one of the nine gifts of the Spirit: discernment of error, power over demonic influences, ability to heal and work miracles, unusual wisdom and so forth.”³⁷ More discussion will be given to this topic further in this chapter.

Another classical view of the Pentecostal history was garnered through *Azusa Street* written by Frank Bartleman. Bartleman, a minister and an early leader in the Azusa movement writes this eyewitness account from his individual perspective and observations. In his account, Bartleman details the excitement and terror that faced those participants in this great revival. He gives a personal account of the ministry aspect of the revival as he was a preacher who participated in it. Additionally, Bartleman shares a profound perspective on the Work of the Holy Spirit that was also useful in this ministry model. He states:

Nothing hinders faith and the operation of the Spirit so much as the self-assertiveness of the human spirit, the wisdom, the strength and self-sufficiency of the human mind. This must all be crucified and here is where the fight comes in. We must become utterly undone, insufficient and helpless in our consciousness, thoroughly humbled, before we can receive this possession of the Holy Spirit. We want the Holy Ghost, but the fact is He is wanting possession of us.³⁸

Bartleman goes on to give his personal account of his experience after receiving the baptism in the Holy Spirit. He states:

The Pentecostal baptism spells complete abandonment, possession by the Holy Ghost, of the whole man, with a spirit of instant

³⁷ Ibid., 15.

³⁸ Ibid., 72 – 73.

obedience. I had known much of the power of God for service for many years before this, but I now realized sensitiveness to the Spirit, a yieldedness, that made it possible for God to possess and work in new ways and channels, with far more powerful, direct results. I also received a new revelation of His sovereignty, both in purpose and in action, such as I had never known before. I found I had often charged God with seeming lack of interest, or tardiness of action, when I should have yielded to Him, in faith, that He might be able to work through me His sovereign mighty will.³⁹

Bartleman's account was important to this model as the researcher intended to not only give a historical model of the Pentecostal church but also to indicate the significance of men and women used by God in His plan. As indicated in this historic account, God has chosen to use men and women for the furtherance of His ministry on the earth.

In *Black Church Beginnings*, Dr. Henry Mitchell shows the struggle of African-Americans to establish churches throughout history. As he indicates in his introduction, "This earliest religious history (1619-1750) is the least-known aspect of African American heritage, among African Americans as well as whites."⁴⁰ Dr. Mitchell traces this history through periods of time and chronicles the persons who were used in dramatic ways to establish the churches and organizations that many are a part of and are proud to serve. The researcher found this work to be very helpful in understanding the connections of the various faith traditions in the African-American community.

In *Becoming a Fruit-Bearing Disciple* by Dr. Terry Thomas in his own words shares "a process that I (Dr. Thomas) believe will help members of the body of Christ

³⁹ Ibid., 72 -73.

⁴⁰ Henry Mitchell, *Black Church Beginnings The Long-Hidden Realities of the First Years* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2004), xvii.

become fruit-bearing disciples of Jesus.”⁴¹ The researcher found the chapter on “How to Hang with the Teacher” very instrumental in the development of the biblical foundations for this ministry model. This model’s biblical foundation is based on the passage of scripture in Mark where Jesus called the disciples to Him that so that He could spend time with them in order to teach them, nurture and develop them.

As indicated by Dr. Thomas, “In Mark 3:14, it says that Jesus ‘ordained twelve, that they should be with him, and that he might send them forth to preach.’ In other words, Jesus called the original disciples to be His companions or as I like to phrase it, just to hang with Him.”⁴² In this chapter, Dr. Thomas chronicles the various lessons the disciples learned by “hanging with the teacher.” These lessons include, “The Lesson of Needs versus Rites and Laws” and “The Lesson of Breaking Down Barriers.” He surmises that: “a disciple of Jesus will at the minimum learn,

- To be guided by the Spirit
- To adopt the attitude of servant in defining one’s relationships to others
- To view others with compassion
- The power of faith
- How to forgive
- To love others unconditionally
- To pray more effectively”⁴³

The researcher found these points to be inventive and useful in the development of this ministry model.

⁴¹ Terry Thomas, *Becoming a Fruit Bearing Disciple* (Raleigh, North Carolina: Voice of Rehoboth Publishing, 2005), 22.

⁴² *Ibid.*, 64.

⁴³ *Ibid.*, 81.

In the historical work, the *Training of the Twelve*, by Alexander Balmain Bruce, the researcher found additional detail concerning the training of the disciples whom Jesus called to “be with him, and that he might send them forth to preach.”⁴⁴ Bruce answers the question “What was to be expected of the men that were with Jesus?”⁴⁵ The researcher found the information shared by Bruce to be useful in the development of the New Testament biblical foundations for the ministry project.

The researcher also realized the importance of investigating Old Testament history in the development of biblical foundations for this ministry project. As a result, the *Reverberations of Faith* by Walter Brueggemann, was a tremendous help in assisting the researcher to identify and understand Old Testament themes from a theological perspective. Brueggemann explores over one hundred Old Testament themes and provides in-depth details that were useful in the exegesis and understanding for the Biblical Foundations for this project.

In *Old Testament History, an Overview of Sacred History & Truth* by Wilbur Fields, the researcher was able to review and relate information concerning the Nazarites. This was helpful in understanding the “special class of men set apart for some unusual service”⁴⁶, that Samuel was included in after his mother, Hannah offered him to the Lord by bringing him to the temple. Again, this was very useful in the development of the Old Testament Biblical Foundations for this ministry project.

⁴⁴ St. Mark 3:14, KJV

⁴⁵ Alexander Bruce, *The Training of the Twelve* (New York: George H. Doran Company) iv.

⁴⁶ Wilbur Fields, *Old Testament History, An Overview of Sacred History and Truth* (Joplin, Missouri: College Press Publishing Company, 1996), 246.

The *Faith of Israel* by William J. Dumbrell, provides a theological survey of the Old Testament. The researcher found that the author provides a comprehensive survey of the Old Testament, categorizing each book by segmenting it with understandable descriptions of major themes and activities as denoted in the Bible. This was particularly useful in understanding the book of 1st Samuel.

The classic work, *Concerning Spiritual Gift* by Donald Gee, written in 1947, details the purpose of spiritual gifts and discusses the gifts and their use in the church. One of the components of the ministry model, the Minister Orientation Program is the discussion of spiritual gifts. Donald Gee confronts the question are spiritual gifts for today and through a series of question and answer addresses the many popular opinions concerning spiritual gifts. The researcher found the chapter on the difference between the fruit of the spirit and the gifts of the spirit to be helpful for the ministry model. As stated by Gee, "Fruit is a natural outcome, by a process of steady growth of a principle of life within. Fruit takes time to develop and is brought to perfection by the assistance of much from outside, such as sunshine, rain, soil, etc. Gifts on the other hand, may be given by the generous action of someone without."⁴⁷

In the process of developing the spiritual gift components of the ministry model, the researcher also used the book, *How to find Meaning and Fulfillment through Understanding the Spiritual Gift within you* by Larry Gilbert. The book includes a self-scored spiritual gift inventory that allows for immediate results. Gilbert describes spiritual gifts as God's tools that are to be used to fulfill God's tasks upon the earth. He remarks, "the utilization of spiritual gifts already given to Christians by God is the most

⁴⁷ Donald Gee, *Concerning Spiritual Gifts* (Springfield, Missouri: The Gospel Publishing House, 1947), 64.

efficient way there is to build better churches.”⁴⁸ The book is centered on four themes as indicated:

- God has given the Great Commission to the church and has equipped the body to fulfill it collectively through a gifted, informed, understanding and cooperating TEAM.
- The individual believer can discover and understand his spiritual gifts, thus finding his place on that TEAM.
- Gifts relate to and are fundamental to the church, to the believer, the ministry, and to both quantitative and qualitative church growth.
- The lack of recognition, understanding and implementation of spiritual gifts are the missing ingredients to equipping, preparing and motivating the layman to do the work of the ministry.⁴⁹

A theological framework is necessary for the building of a ministry model for this research project. The researcher has found that practical theology has relevant connections to this model. As indicated by James Poling and Donald Miller in *Foundations for a Practical Theology of Ministry*, “practical theology is one way of talking about the relationship of living Christian community and theological interpretation.”⁵⁰ They further indicate that:

The ideal types of practical theology revolve around two axes. The first axis is the critical method which is used to bring together the various interpretations available in the Christian tradition and the culture. The second axis is the relationship between church and society. The relationship between church and society can be described as the social horizon and context of the locus of praxis.⁵¹

⁴⁸ Larry Gilbert, *How to find Meaning and Fulfillment through Understanding the Spiritual Gift within you* (Elkton, Maryland: Ephesians Four Ministries, 1987), 10.

⁴⁹ Ibid.

⁵⁰ James Poling and Donald Miller, *Foundations for a Practical Theology of Ministry* (Nashville, Tennessee: Abingdon Press, 1985), 10.

⁵¹ Ibid., 31.

In *The Shape of Practical Theology* by Ray Anderson, the author thoroughly describes and investigates the many aspects and tenets of Practical Theology. The book is divided in three parts: The Shape of Practical Theology, The Praxis of Practical Theology and Practical Pastoral Theology. This book was particularly helpful to the researcher as it gave her concrete guidelines regarding the history of practical theology and the applications of said theology in a post-modern era. As indicated by the author in the preface:

My purpose in this book is threefold. First I define more clearly the shape of practical theology as truly a theological enterprise rather than a mastery of skills and methods. Second I demonstrate the praxis of practical theology as critical engagement with the interface between the word of God as revealed through Scripture and the work of God taking place in and through the church in the world. Third, I offer some essays dealing with practical pastoral theology from the perspective of those who are on the ‘field of play’ of life and ministry, where preaching, counseling and teaching does affect for many persons the outcome of the game.⁵²

The researcher was able to use this book to develop a solid theological foundation for this ministry project.

Practical Theology by Gerben Heitink, provides an overview of the state of practical theology and the emerging theme that this theology is a “theology of crisis.”⁵³ The author uses three different approaches to consider the underlying theory of a practical theology. These approaches include “historical-interpretive, hermeneutical-

⁵² Ray Anderson, *The Shape of Practical Theology Empowering Ministry with Theological Praxis* (Downers Grove, Illinois: InterVarsity Press, 2001), 8.

⁵³ Gerben Heitink, *Practical Theology, History, Theory, Action Domains* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1999), 2.

critical and practical-construction”.⁵⁴ The researcher resonated with the author’s viewpoint that “practical theology is open to misunderstandings”.⁵⁵ He goes on to explain that “Through the years the word practical has given rise to incorrect expectations on the part of many. This happens when ‘practical’ is seen as the opposite of ‘theoretical’, since theory is the opposite of practice”.⁵⁶ The researcher was able to garner through this book that practical theology as indicated in the notes of Schleirmacher (the father of Practical Theology) is a theory of praxis, meaning of action. This was also useful in the theological foundations for this ministry project.

The recurrent theme in Practical Theology is that this theology is one that is “concerned with action”.⁵⁷ In *Reconstructing Pastoral Theology*, Andrew Purves uses practical theology as a framework to discuss aspects of pastoral theology. He states, “Practical theology, in general and pastoral theology in particular are hermeneutical disciplines. What pastors do interprets situations in reference to the being and acts of the living God.”⁵⁸ This concept is applicable to this ministry project as the new ministers will need to understand their role in the lives of people. As Dr. Purves indicates: “Insofar as pastors interpret the lives of their people before God in the light of the love of God in

⁵⁴ Ibid., 6.

⁵⁵ Ibid., 7.

⁵⁶ Ibid.

⁵⁷ Andrew Purves, *Reconstructing Pastoral Theology, A Christological Foundation* (Louisville, Kentucky: Westminster John Knox Press, 2004), 7.

⁵⁸ Ibid., 11.

Jesus Christ, they are able to bring doctrine to a deeper and more faithful articulation on the basis of their pastoral work.⁵⁹

Donald Musser & Joseph Prices' *A New Handbook of Christian Theology*" was very helpful to the researcher in the defining of theological terms and concepts that are applicable to this ministry project. This handbook provides introductory articles on theological themes and concepts used in Christianity today.

⁵⁹ Ibid.

CHAPTER THREE

THEORETICAL FOUNDATIONS

Theoretical Foundations for Peer Group

This peer group's focus of Preaching and Leadership is significant for our world today because through preaching and leadership, the millions of worshippers attending churches each week are impacted. The focus is also important to the development of this ministry model as indicated in the literature review, there are several aspects of leadership in particular that helped to formulate the Minister Orientation Program.

Although preaching involves an internal developmental process for the preacher it is not isolated from the congregant sitting in the pew.¹ As indicated by Fred Craddock in *Preaching*, "preaching is also social and public. The sermon is not one person's self-discourse any more than theology is taking one's own pulse to see how one feels about a matter."² As a result, new ministers will need to connect to their context as they develop their ministry.

¹ Fred B. Craddock, *Preaching* (Nashville, Tennessee: Abingdon Press, 1985), 18.

² Ibid.

Because “leadership is not an exclusive club for those who were ‘born with it’”³ it is noteworthy that a doctoral studies focus would be on this particular subject because “leadership can be taught.”⁴ It is the position of the researcher that, leadership is significant to this doctoral studies project as the anticipated test group will include a group of persons who have expressed a desire to lead in the church as a minister.

Preaching is the second component to this peer group’s focus and although this ministry model will not directly focus on preaching, there are aspects to the development of preachers that is applicable to it. It has been said that “everything in the New Testament is preaching.”⁵ Evidence of this is indicated in the writings of the Acts of the Apostles where most of the book is “taken up with speech of one sort or another”⁶ “Most cultures in the history of the world have produced great oratory”⁷ who were also great leaders, however leadership involves a developmental process. Due to the connectivity of preaching and leadership and it being the theoretical foundation of this peer group the researcher gave careful consideration to both in the development of this ministry model.

It must be understood that twenty-first century ministers are called upon to preach as well as lead in their homes, churches as well as the community. It goes without saying that any person who has expressed the call to ministry would need to precipitate action in the area of development. Because preaching and leadership has indeed changed our world

³ John Maxwell, *Developing the Leader Within You* (Nashville, Tennessee: Thomas Nelson, 1993), VIII.

⁴ Ibid.

⁵ O.C. Edwards, *A History of Preaching* (Nashville, Tennessee: Abingdon Press, 2004), 6.

⁶ Ibid., 7.

⁷ Ibid., 12.

in one shape or another, new ministers will need careful guidance as they prepare to make their imprint on their world. Therefore this project will seek to impact new ministers at the foundational stages of their ministry program.

“Sociologists tell us that even the most introverted individual will influence ten thousand other people during his or her lifetime.”⁸ Theoretically, this is noteworthy as ministers will have impact on the community through preaching and leadership. This impact can be seen in the influence ministers have on their congregants as it relates to decision making both personal and professional. Additionally, increasingly, government entities seek out ministerial guidance when called upon to make critical decisions. For instance, most modern 21st century presidents are known to call upon religious leaders during national or personal crisis and to assist in presidential duties. As indicated in a web-article interview with renowned evangelist, Rev. Billy Graham, when asked about his relationship with presidents he responds “ . . . the first president that I knew was Eisenhower . . . he did accept some suggestions I made on religious matters because he did want a spiritual message in his speeches to the American people. Eisenhower was a very religious man.”⁹

Notwithstanding, the concepts that are developed in this peer group will serve as a foundation for the building of new ministers who could in turn become transformative leaders. In an internet article written by Sven Eriksson¹⁰, the question of a theology of

⁸ John Maxwell, *Developing the Leader within you* (Nashville, Tennessee: Thomas Nelson, 1993), 2.

⁹ *Time.com American Online Transcript Rev. Billy Graham*. (6 July 1999). Online. Available from <http://www.time.com/time/community/transcripts/1999/070699grahamtime100.html> [accessed 20 July 2006]

¹⁰ Sven Eriksson, *Toward a Theology of Leadership* (14 March 2005). Online. Available from www.mennonitechurch.ca [accessed 15 March 2005]

leadership is discussed. In the discussion of the theoretical foundations for this peer group, three points were referenced that are noteworthy, (for this peer group). First, are the characteristics described of leaders in the Bible who accomplished God's will. Citing the biblical heroes listed in Hebrews 11, the characteristics include *faith*, (basically believing what God has said), *obedience*, (doing something that "normally would not have been done [obeying God's directions regardless of what is seen]) and *vision* (enabling movement beyond the horizon of understanding)."¹¹

It can be inferred that effective leadership can be developed through preaching and teaching that is focused on the biblical record. The record indicates that God honors faith and obedience in leaders. For example, the Bible notes in Joshua, chapter 1, verse seven, "Only be strong and very courageous, that you may observe to do according to all the law which Moses My servant commanded you; do not turn from it to the right hand or to the left, that you may prosper wherever you go."¹² Joshua was encouraged to be obedient and continue in that which he was taught by Moses and his promise was that God would prosper him. Similarly, throughout the Minister Orientation Program, careful attention will be given to teaching focused on the biblical record in order to give the new ministers a foundation that they can continue in as Joshua was encouraged to do.

This peer group's focus of Preaching and Leadership ties into the genesis of this project. It is designed to enhance the development of the ministers therein by providing a means for critical reflection. As stated by Patricia Cranton, "It is through critical reflection on their practice that educators come to see their expectations of themselves,

¹¹ Ibid.

¹² Joshua 1:7 NKJV

their learners, and the larger place of education in our society.”¹³ It is the opinion of the researcher that this is also applicable to ministers. It is through a process of critical reflection during the self-directed educational development components within this project intervention group that the ministerial capacity of the group members will be enhanced. Additionally, based on the theoretical premise that each person affects over ten thousand, this without a doubt could have a far reaching influence. As indicated by Dr. Terry Thomas in “A Lesson in Leadership from a Little Shepherd Boy”¹⁴, “the mark of greatness is displayed long before someone’s greatness is recognized by others.” Notwithstanding, these principles are also applicable to the participants of this ministry project and to the ministers in years to come that might benefit from participation in this program.

Therefore the theoretical ministry’s focus of this group serves as a good foundation for the development of this ministry project because it provides support for the necessity of this project. This project’s focus will be to develop an orientation program for new ministers within the Transformation Church of Jesus Christ. The mission of the Transformation Church is “to conform lives to the image of Jesus Christ through transformation of mind and spirit.” This mission is essential to the role of the members of the ministerial staff within the church. The ministerial staff serves as change agents in the development of the membership within the church to the fulfillment and actualization of the mission. An orientation program is necessary for those persons moving forward in the call to ministry as the formation stage of their ministry

¹³ Patricia Cranton, *Professional Development as Transformative Learning, New Perspectives for Teachers of Adults* (San Francisco, California: Jossey Bass, 1996), 93.

¹⁴ Terry Thomas, *The Task of Leadership* (Pre-Publication, 2005).

development is critical to the fulfillment of individual ministry assignment. This program will be called Minister Orientation Program.

The formulation of the Minister Orientation Program stems from the visible needs within a context that is rich in tradition and ministry. The ministry needs as indicated in the context analysis are centered on ministers not actively participating or engaged in ministry after their initial acceptance of the call to ministry. This has led this researcher to develop an orientation program for new ministers. The researcher would hypothesize that ministers who participate in this program will demonstrate attitudinal change in the areas covered by the program. The areas covered include, The History of Ministry in the Apostolic Church, The Disciplines of Ministry, The Work of the Holy Spirit, Contextualized Ministry and Leadership. The ministers will also create a Personalized Ministry Plan that will be necessary to engage ministers from the outset of their ministerial journey.

Biblical Foundations

The Bible serves as the foundation for this ministry project. Two particular passages of scripture will serve as the biblical foundation for this ministry mode. They are 1st Samuel 1: 24 - 28 and St. Mark 3:13 - 19. A discussion and look at the aforementioned passages follows below.

1st Samuel 1:24-28

Now when she had weaned him, she took him up with her, with three bulls, one ephah of flour, and a skin of wine, and brought him to the house of the Lord in Shiloh. And the child was young. Then they slaughtered a bull, and brought the child to Eli. And she said “O my lord! As your soul lives, my lord I am the woman who stood by you here praying to the Lord. For this child I prayed, and the Lord has granted me my petition which I asked of Him. Therefore I also have lent him to the Lord; as long as he lives he shall be lent to the Lord. So they worshipped the Lord there.”¹⁵

The researcher selected this particular passage of scripture because in her estimation, it illustrates the necessity of preparation time for ministry. Through the discussion of this biblical foundation, the researcher will endeavor to show that Samuel’s time in the temple was essential to the fulfillment of God’s call upon his life. Samuel’s “time of orientation” in the temple with Eli gave Samuel the necessary tools that proved useful in his ministry life.

“The books of 1st and 2nd Samuel trace the most exciting period in Israel’s history.”¹⁶ The events that take place in the book of 1st Samuel take place in hill country of Palestine.¹⁷ The Israelites were brought safely to Canaan, the Promised Land after God fulfilled His covenant with Abraham and broke the slave bonds of Abraham’s descendants.¹⁸ When surveying the book of 1st Samuel, one will encounter the stories of the Israelites once again falling away from God, seeking after their own way. It is here in

¹⁵ 1st Samuel 1: 24 – 28 NKJV

¹⁶ Lawrence O. Richards, *The Bible Reader’s Companion* (Wheaton, Illinois: Victor Books), 1991, 178.

¹⁷ *Ibid.*, 179.

¹⁸ *Ibid.*, 178.

1st Samuel that the life of Samuel, Israel's last judge, unfolds in the first few chapters. Samuel becomes the seer or prophet and priest that God uses to give Israel what they desperately wanted, a new king. Saul becomes the first king of Israel, but because of "flawed character and unwillingness to trust God"¹⁹ he ends up losing the kingdom. Samuel again is called upon to anoint a new king and this time he anoints David, "the 'man after God's heart' whose faith and devotion to God, with many special personal qualities, lifted him from shepherd boy to lead his people to nationhood and greatness."²⁰

1st and 2nd Samuel are considered one of the earliest Hebrew manuscripts and was originally one book.²¹ According to Jewish tradition, the authorship of Samuel was attributed to Samuel himself, or to Samuel, Nathan, and Gad.²² There is much dispute concerning these claims as the fact that Samuel's death is recorded in 1st Samuel 25:1 would make it difficult for Samuel to speak of the events that took place during King David's reign.²³ However, it is believed that the human author of the books is unknown and perhaps, the written records of the three prophets contributed to the book. The book spans approximately 135 years of history and traces Israel's transformation from a "loosely knit group of tribes under judges to a united nation under the reign of a centralized monarchy."²⁴

¹⁹ Ibid., 178.

²⁰ Ibid.

²¹ John McArthur, *The McArthur Study Bible* (Nashville, Tennessee: Word Bibles, 1997), 374.

²² Ibid.

²³ Ibid.

²⁴ Ibid.

The first chapter of Samuel opens with the story of a man named Elkanah and his two wives. As the story is told we observe that Hannah is loved by her husband and receives a double portion although her womb is closed.²⁵ As the family goes up to the house of the Lord to worship, Hannah weeps and prays before God in anguish.

Then she made a vow and said, O Lord of hosts, if You will indeed look on the affliction of Your maidservant and remember me and not forget Your maidservant, but will give Your maidservant a male child, then I will give him to the Lord all the days of his life, and no razor shall come upon his head.²⁶

Hannah's request was granted and she bears a son. She names him Samuel which means "heard of God."²⁷ Hannah remembers her vow and takes her son, Samuel to the priest.

The passage selected as the biblical focus for this project portrays the moment when Hannah presents her son to the priest, Eli for the work that God had for him to do. Hannah's promise to God was that her son would be a Nazarite, ("no razor shall come upon his head"²⁸) sanctified for God's work. "The Nazarite were a special group of men set apart for some unusual service."²⁹ Because of the unusualness of the Nazarite assignment, it can be inferred that preparation would be an important component of their process.

²⁵ 1st Samuel 1:5

²⁶ 1st Samuel 1:11 NKJV

²⁷ John McArthur, *The McArthur Study Bible* (Nashville, Tennessee: Word Bibles, 1997), 378.

²⁸ 1st Samuel 1:11b

²⁹ Wilbur Fields, *Old Testament History, An Overview of Sacred History and Truth* (Joplin, Missouri: College Press Publishing Company, 1996), 246.

Hannah declares to Eli as she presents Samuel that he is being “lent” to the Lord. The word lent in the Hebrew is “shaal”³⁰ meaning asked. In *A History of Ancient Israel and Judah* by J. Maxwell Miller and John J. Hayes, they indicate that “the stories (of 1st Samuel 1:1 – 4:1a) associated the young Samuel with the temple at Shiloh where the old priest Eli and his two sons, Phinehas and Hophni, were in charge.”³¹ Hannah gives her gift (her son Samuel) back to the Lord. It is significant that Hannah chose to bring Samuel back to the temple to complete her promise. Because of the subsequent scriptures in 1st Samuel, chapter 2, Hannah’s prayer, we can infer that Hannah was happy to fulfill her promise as she offers up praise to the Lord. “My heart rejoices in the Lord; My horn is exalted in the Lord, I smile at my enemies, Because I rejoice in Your salvation.”³² Samuel lives in the temple for twelve years “his bodily wants and training were attended to by the women who served in the tabernacle, while Eli cared for his religious education.”³³ The bible tells us that Samuel “ministered to the Lord before Eli the priest”³⁴ The word ministered to in the Hebrew is “sharath”³⁵ meaning to attend, to contribute, and to serve.

³⁰ James Strong, *New Strong’s Exhaustive Concordance*, (Nashville, Tennessee: Thomas Nelson Publishers, 2001), 135.

³¹ J. Maxwell Miller and John J. Hayes, *History of Ancient Israel and Judah* (Philadelphia, Pennsylvania: The Westminster Press, 1986), 126.

³² 1st Samuel 2:1 NKJV

³³ Available from Easton’s Bible Dictionary; www.sacred-texts.com/bib/ebd/ebd321.html; Internet article, accessed on 26 October 2005.

³⁴ 1st Samuel 2:11 NKJV

³⁵ James Strong, *New Strong’s Exhaustive Concordance* (Nashville, Tennessee: Thomas Nelson Publishers, 2001), 149.

It is interesting to note that Hannah brought Samuel to the temple after she had weaned him, along with an offering. According to Wilbur Fields in *Old Testament History, An Overview of Sacred History and Truth*, “The bull was sacrificed. Leviticus 27: 1-3 states that when people were dedicated to the Lord, a price was to be paid. The Lord does not become our debtor when we give to Him the people who are His. The privilege is ours.”³⁶

This is indicative of the necessity of sacrifice for ministry. Hannah understood that she had to offer to the priest a sacrifice illustrating the participatory nature of ministry. Also, noteworthy is the fact that Hannah presents two sacrifices at the temple, her son Samuel and the sacrifice of “three bullocks and one ephah of flour and a bottle of wine.”³⁷ In *Reverberations of Faith* by Walter Brueggemann, a theological handbook of Old Testament themes he indicates,

The community of faith in the Old Testament put great energy and attentiveness into the offering of sacrifices to God, material gestures offered Godward as a sign of defining importance of God for the life of the community.³⁸

He further states that,

Israel’s linkage to this God was from the outset likely given expression by the offering of sacrifices—that is, the dedication of one’s best vegetable and animal produce as a gesture of loyalty and gratitude and as recognition of sovereignty.³⁹

³⁶ Wilbur Fields, *Old Testament History, An Overview of Sacred History and Truth* (Joplin, Missouri: College Press Publishing Company, 1996), 410.

³⁷ 1st Samuel 1:24, KJV

³⁸ Walter Brueggeman, *Reverberations of Faith* (Louisville, Kentucky: Westminster John Knox Press, 2002), 182.

³⁹ Ibid.

This further supports, the researchers thought that Hannah was joyous in bringing Samuel to the Lord.

It is the estimation of this researcher that Samuel's time in the temple was essential to him becoming the priest that God intended him to be. Fields indicates that, "Samuel served as a priest-in-training, though he was not from the priestly family of Aaron."⁴⁰ It was during those years of priest-in-training (orientation), that he was able to observe what took place in the temple as well as be taught the history, disciplines and the impact of the temple on the community of Israelites.

This pattern established with Samuel became a continuation for the priestly order that was established through Aaron.⁴¹ In *Offerings, Sacrifices and Worship in the Old Testament*, four characteristics of the priesthood are discussed. They are:

- Election by Jehovah – as distinguished both from willful self-appointment, and also from election by human authority of any kind whatever.
- Belonging to Jehovah – which means, that the priest, as such, with all his life and powers, was not his own, or the world's but had given himself entirely up to the service of Jehovah;
- As the property of Jehovah, the priest, like everything belonging to Jehovah, was holy.
- Drawing near to Jehovah, as the true and exclusive prerogative and duty of the priest.⁴²

Further indications, state that "Levites and priests were separated by their vocation and their appointment to the service of the sanctuary,"⁴³ which would assert that the training

⁴⁰ Wilbur Fields, *Old Testament History, An Overview of Sacred History and Truth* (Joplin, Missouri: College Press Publishing Company, 1996), 412.

⁴¹ Exodus 28 & 29

⁴² J.H. Kurtz, *Offerings, Sacrifices and Worship in the Old Testament* (Peabody, Massachusetts: Hendrickson Publishers, Inc., 1998), 35.

⁴³ Ibid., 38.

and development that Samuel participated in, was intentional and deliberate. As indicated by Henry Blackaby in *Chosen to be God's Prophet Lessons from the Life of Samuel*, Samuel became a pattern for all of the priests to come. He states:

Profound differences between Samuel and the priests and the Levites (including Eli) are seen in 1 Samuel. God raised up Samuel and plunged him into the midst of the covenant people of God. They had the law, all the commandments and all the guidance of God. It was all there. But the 'word of the Lord was rare.' Were the priests doing their job? Was Eli doing his job? Why was there not open revelation of God? Because the people had long since departed from an intimate relationship with God. This was going to be a constant pattern in the rest of Scriptures. Samuel was like a spiritual watershed or turning point. God was going to do things to shape his life that would become a pattern for all the prophets to come. The contrast between a person who has a word from God and a person who dreams up what he wants to say, even if it comes from Scripture, will be constant and profound.⁴⁴

This is a critical time in our world as indicated in the introduction to this section, this peer group's focus of preaching and leadership has the potentiality of impacting our world greatly if the men and women called by God have a word from God. This researcher would affirm that new ministers in particular need careful attention in the preparatory stages of their individual development so that they will fulfill their call. The researcher will admit that Samuel's training began before his acceptance of a call but the order does not matter in the opinion of this researcher. More importantly the components of calling and preparation are necessary in each case, as each person must be sure of his or hers call and be prepared to fulfill it. As it was important for Samuel to have his orientation time in the temple, it is vitally important that ministers have an orientation to ministry and be able to grow and develop in the ministry that they will serve in.

⁴⁴ Henry Blackaby, *Chosen to be God's Prophet, Lessons from the Life of Samuel, How God works in and through those He Chooses* (Nashville, Tennessee: Thomas Nelson, Inc., 2003), 23.

The researcher has developed an outline of Samuel's orientation process as observed and inferred from the details in 1st Samuel chapters two and three. Firstly, Samuel saw that his mother was a model for faith. Brueggmann indicates that

The case of Hannah is noteworthy, however, for, we are told she was given a son because she was the embodiment of piety and because she prayed steadfastly and insistently for the gift from God. She did not wait passively but initiated an assertive petition to YHWH. She is thus a model for vigorous faith.⁴⁵

Secondly, Samuel was young as indicated in chapter one, verse 24 when Hannah brought him to the temple. "As priest, Samuel is apprenticed to Eli at Shiloh."⁴⁶

Apprenticeship is defined as "one bound by and indentured to serve another for a prescribed period with a view to learning an art or trade."⁴⁷ It is also defined as "one who is learning by practical experience under skilled workers a trade, art or calling."⁴⁸

Samuel at this young age becomes an apprentice under Eli and begins to learn the life and duties of the priest. The researcher would assert that Samuel's age indicates a malleability which is necessary for training and development. The researcher believes that this quality is the second component of this outline of Samuel's orientation process and is also essential for new ministers participating in an orientation program. The new minister must be open to new concepts and ideas in order to benefit from training.

In chapter 2, verse 11, it states that "And the child did minister unto the Lord before Eli the priest." This was the process of the beginning of Samuel's orientation in

⁴⁵ Walter Brueggeman, *Reverberations of Faith* (Louisville, Kentucky: Westminster John Knox Press, 2002), 90.

⁴⁶ William J. Dumbrell, *The Faith of Israel, A Theological Survey of the Old Testament* (Grand Rapids, Michigan: Baker Book House Co, 2002), 81.

⁴⁷ *Webster's Dictionary* (New York: Houghton Mifflin Company, 1986), 55.

⁴⁸ *Ibid.*

the temple. Samuel began by learning to serve the priest in the temple. The third part of the outline of Samuel's orientation process as developed by this researcher shows that Samuel was taught by an older man indicating that experience in ministry is necessary for the person leading in ministerial orientation. The teacher in an orientation program has to be qualified and not a novice, able to provide guidance and direction for new ministers.

The researcher correlates Samuel's experience in this instance with the experiences described by Dr. Fred C. Lofton in *Posthumous Reflections: A Letter to My Mentor, Dr. Benjamin Elijah Mays*. In his reflections, Dr. Lofton shares his experience living for five years with Dr. Mays and his family. He states,

I count it a joy to write this epistle as I reflect on the five meaningful years that I had the privilege to live in your home and sit at your feet as a worker, as a student at Morehouse College, and as a friend and fellow minister of the gospel of our Lord and Savior, Jesus Christ.⁴⁹

In his reflections, Dr. Lofton shares his reflections of Dr. Mays as "A Man of Integrity and Discernment, A Preacher-Prophet, A Man of Biblical Faith, A Preacher-Teacher, A Man of Wisdom, and A Knowledgeable Man."⁵⁰ The researcher believes that Dr. Lofton was able to learn from Dr. Mays in the way he did because he was able to observe him and spend time with him as did Samuel because he lived in the temple with Eli. Just like Samuel, this was Dr. Lofton's time of orientation as he was being prepared for the work that God had called him to do.

In chapter 3, verse 7, Eli gives Samuel further instruction as it become clear that although Samuel had spent time in the temple he did not yet know the Lord personally. The Lord calls to Samuel and he goes to Eli, presuming that Eli had called him. Eli calls

⁴⁹ Fred C. Lofton, *Posthumous Reflections, A Letter to My Mentor* (Memphis, Tennessee: Four-G Publishers, Inc., 2002), 1.

⁵⁰ *Ibid.*, v.

Samuel “my son” and gives him instruction on how to respond when he is called again. The researcher postulates that this was an important lesson for Samuel as Eli aided him in understanding and hearing the voice of God and also demonstrates to him how to respond to God. These elements are also important to the orientation process for new ministers as the new minister will need to begin developing the disciplines of ministry to prepare themselves to hear and obey the voice of God.

It is interesting to note here that although Samuel responds to the call, he does not follow Eli’s instructions exactly. As noted in the text:

Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place. And the Lord came and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak, for thy servant heareth.⁵¹

Although Samuel responds to the Lord, he does not call him Lord. The researcher would speculate that this may be because Samuel did not yet know the Lord as Lord. If this is indeed the case, it would further solidify the necessity for a Minister Orientation Program to provide new ministers with instruction on deepening personal relationship with God and developing that relationship so that He is Lord of their life.

The orientation process of Samuel serves as good groundwork for building the case for the need for this project as well as providing foundational points that served as essential components to the Minister Orientation Program.

⁵¹ 2nd Samuel 3:9 – 10, KJV

New Testament Foundation

And He went up on the mountain and called to Him those He Himself wanted. And they came to Him. Then He appointed twelve, that they might be with Him and that He might send them out to preach, and to have power to heal sickness and to cast out demons.⁵²

The concept of an orientation for new ministers came to birth in the mind of the researcher after careful contemplation of the needs of the context and the life experiences of the researcher. This concept was birthed in large part on the idea conveyed in the following quote by Samuel Dewitt Proctor, “When persons have the mind of Christ, when in loving obedience they have equipped their conscience with images of his words and his life, and when they are constrained by the cross and his living presence, they act as he would act.”⁵³ The selected New Testament scripture for Biblical Foundations clearly illustrates that Jesus thought it was important for his disciples to spend time with him. As indicated by Alexander B. Bruce in *The Training of the Twelve*,

The selection of Jesus of the twelve from the band of disciples who had gradually gathered around His person is an important landmark in the Gospel history. It divides the ministry of our Lord into two portions, nearly equal, probably, as to duration, but unequal as to the extent and importance of the work done in each respectively.⁵⁴

The researcher believes that it was during this time that the disciples were able to learn from Jesus on a personal bases. As Bruce further indicates:

⁵² St. Mark 3:13-15, KJV

⁵³ Terry Thomas, *Becoming a Fruit Bearing Disciple* (Raleigh, North Carolina: Voice of Rehoboth Publishing, 2005), 63.

⁵⁴ Alexander Bruce, *The Training of the Twelve* (New York, New York: George H. Doran Company), 29.

In the earlier period Jesus labored single-handed; His miraculous deeds were confined for the most part to a limited area, and His teaching was in the main of an elementary character. But by the time when the twelve were chosen, the work of the kingdom had assumed such dimensions as to require organization and division of labor.⁵⁵

This model will be incorporated in the Minister Orientation Program as new ministers will be encouraged to develop a personal devotional relationship with Christ that will aid them in hearing and knowing His voice. They (the new ministers) will be encouraged to give earnest time and effort to this practice as it will be essential for their fulfilling the call of God on their lives.

In surveying the Gospel according to Mark one can see that it “is the briefest and in some ways the most attractive of the four Gospels. It’s sparse, unpretentious prose provides uniquely vivid images of Jesus as a Man of action.”⁵⁶ The gospel is believed to have been written to showcase Jesus’ laborious life.⁵⁷ This gospel traces Jesus’ ministry in Galilee, and provides a picture “not by strict historical sequence, but by logic of the image he wishes to communicate about Jesus.” Mark portrays Jesus as “a man of courage, commitment, and complete, active dedication to carrying out His mission here on Earth.”⁵⁸

⁵⁵ Ibid.

⁵⁶ Lawrence O. Richards, *The Bible Reader’s Companion* (Wheaton, Illinois: Victor Books, 1991), 630.

⁵⁷ Ibid.

⁵⁸ Ibid.

In the selected passage of scripture, Jesus identifies twelve men, who “were among His followers and became the foundation of His church.”⁵⁹ The passage indicates that these twelve would be with Jesus and that He would send them out to preach, heal sickness and to cast out demons. It can be inferred that the apostles while spending time with Jesus had the opportunity to observe Him as He ministered. The three years that the apostles spent with Jesus became a time of orientation and preparation for their individual ministry as the foundation of the church. This is supported by Bruce, who also notes that,

... it was His wish that certain selected men should be with Him at all times and in all places, - His traveling companions in all His wanderings, witnessing all His work and ministering to His daily needs.⁶⁰

Bruce further explains that:

they were to be students of Christian doctrine and occasional fellow-laborers in the work of the kingdom, and eventually Christ’s chosen trained agents for propagating the faith after He Himself had left the earth.⁶¹

This further substantiates the need for this ministry project as new ministers will need the time of orientation as preparation for the continuation of the ministry of Jesus Christ in the earth.

“In many things the apostles were intended to be patterns and models for all ministers of the gospel.”⁶² The pattern and model that is found useful for the foundation

⁵⁹ John McArthur, *The McArthur Study Bible* (Nashville, Tennessee: Word Bibles, 1997), 1464.

⁶⁰ Alexander Bruce, *The Training of the Twelve* (New York: George H. Doran Company), 30.

⁶¹ Ibid.

⁶² J.C. Ryle, *Expository Thoughts on Mark* (Carlisle, Pennsylvania: The Banner of Truth Trust, 2000), 50.

of this ministry model is that they spent time with Jesus and observed his interactions with others. Some of the “useful lessons”⁶³ that we can garner from this passage of scripture as one builds a biblical foundation for a Minister Orientation Program include:

- The faithful minister ought to keep close communion with Christ. He (or She) should be with Him.
- He (or She) should be separate from the world, and daily sit, like Mary, at Jesus’ feet, and hear His Word.
- He (or She) should study Him, copy Him, drink from His Spirit, and walk in His steps.⁶⁴

It is the evaluation of this researcher that Jesus demonstrated the necessity of these useful lessons through His call of the apostles. He further illustrated these lessons in His lifestyle, which the apostles were able to observe by spending time with Him. This becomes a firm biblical foundation for the development of a Minister Orientation Program because it will be important for new ministers to develop in the aforementioned areas and spend time with the Lord.

According to Dr. Terry Thomas in “Becoming a Fruit-Bearing Disciple”⁶⁵ “Jesus called the original disciples to be His companions or as I like to phrase it, just to hang with him.”⁶⁶ The disciples were able to learn Jesus’ outlook on life and were able to see Him behave differently than what was traditionally expected.⁶⁷ This researcher would guess that during this orientation time with Jesus, the disciples were able to learn a broad

⁶³ Ibid.

⁶⁴ Ibid., 52.

⁶⁵ Terry Thomas, *Becoming a Fruit Bearing Disciple* (Raleigh, North Carolina: Voice of Rehoboth Publishing, 2005), 2.

⁶⁶ Ibid.

⁶⁷ Ibid.

scope of Jesus' perspective on ministry and also able to see and hear the history, disciplines and observe Him ministering in the community. "Jesus demanded that they (his disciples) follow him."⁶⁸ It was through this time with Jesus that the disciples were able to learn his lifestyle and also understand what it meant to do the will of the Father.⁶⁹

As Thomas further indicates, "... it was essential that Jesus' disciples be in his company. It was through the process of being with Jesus that his disciples would learn their behavior as disciples of Jesus." Similarly, the researcher would cogitate that new ministers participating in a Minister Orientation Program would gain valuable lessons that will be useful to them as they begin their development as a minister.

In the book of Mark, as discussed by Elizabeth Struthers Malbon in, *In the Company of Jesus, Characters in Mark's Gospel*, "while the crowd continually comes to Jesus, the disciples continually go with him."⁷⁰ She further states that "often Jesus' withdrawal with his disciples is the setting for special instruction of them, instruction not offered the crowd."⁷¹ The researcher believes that this special instruction was necessary for the development of the disciples as they were to further the ministry of Jesus Christ in the earth. This ministry involved tremendous tasks as she indicates: "Jesus appoints twelve apostles or disciples not only 'to be with him' but also 'to be sent out to preach and have authority to cast out demons.'"⁷²

⁶⁸ Ibid., 5.

⁶⁹ Ibid., 7.

⁷⁰ Elizabeth Struthers Malbon, *In the Company of Jesus, Characters in Mark's Gospel* (Louisville, Kentucky: Westminster John Knox Press, 2000), 79.

⁷¹ Ibid., 79.

⁷² Ibid., 80.

Furthermore as Thomas indicates, “Jesus’ disciples could only learn his lessons by being with him as he performed miracles.”⁷³ The educational process for the disciples was not only lecture style but included field experience.⁷⁴ Although this project model does not include direct field experience, it does include a Personalized Ministry Plan, designed to assist new ministers in beginning to formulate a plan for their ministry experience. Each minister participating in the program was encouraged to carefully survey spiritual gifts, natural gifts, as well as interests and begin to devise a plan for continued development in areas of expressed interests. Again, as indicated in this biblical foundation, the disciples had the opportunity to be with Jesus and observe and participate in His ministry. They had the opportunity to develop and test their areas of interests and gifting.

As indicated earlier, the development of the Minister Orientation Program is a direct response to the needs identified within the context. This correlates to Mark’s account of Jesus calling the twelve to Him. As stated in *The Servant Who Rules* by Ray Stedman,

How did Jesus deal with the hindrance of those unclean spirits? Mark records that He took action. He called the Twelve and chose them as apostles . . . So He chose men and sent them out to tell what they had heard and learned from Him, and He gave them the power to speak with authority, including authority over demons. That is the witness He chose then and it is the witness He still chooses.⁷⁵

⁷³ Terry Thomas, *Becoming a Fruit Bearing Disciple* (Raleigh, North Carolina: Voice of Rehoboth Publishing, 2005), 72.

⁷⁴ Ibid.

⁷⁵ Ray Stedman, *The Servant Who Rules* (Grand Rapids, Michigan: Discovery House Publishers, 2002), 79.

This researcher believes that Jesus is still dealing with the unclean spirits and hindrances in our world today by taking action. The question might be raised as to how are the unclean spirits and hindrances that are affecting our world today. This is seen by the numerous persons in our world who have not received Jesus Christ as personal savior and those who are still not able to experience the abundant life referenced in John 10:10. However, men and women are still being called to serve in ministry, to spend time with Jesus to be equipped for service and then given the power to perform those tasks necessary in the fulfillment of God's plan in the earth.

Paramount to the Minister Orientation Program is the personal nature of the program. As discussed in, *In the Company of Jesus*, the author indicates that the twelve were called "that they might be with him. The Twelve were called to a personal experience with Jesus."⁷⁶ It was through this personal encounter, time and teaching with Jesus that the twelve were able to impact their family, community and the world. Again, the researcher believes that this is a very important component to this ministry model as new ministers will be able to impact their family, community and the world as a result of their connection to Christ.

Summary

This researcher asserts that as it was important in the Old and New Testament time for those persons who would serve in an official capacity to have a set aside

⁷⁶ Elizabeth Struthers Malbon, *In the Company of Jesus, Characters in Mark's Gospel* (Louisville, Kentucky: Westminster John Knox Press, 2000), 79.

preparation time, so too in this century it is necessary to prepare ministers for the work of ministry. Hannah demonstrated this through the fulfillment of her covenant with God to give her son, Samuel to the work of ministry. Samuel was brought to the temple, after he was weaned and for twelve years, observed, learned and participated in serving in the temple. This researcher believes that this time was essential to the development of Samuel and helps to precipitate him becoming one of Israel's great leaders.

Similarly, Jesus demonstrates the importance of time being spent with His disciples. He was able through His own type of orientation to teach and show the disciples the way ministry should be done, versus the way it was being done at that time. As a result the disciples were able to effectively minister and impact our world today. This tradition of "hanging with the teacher" continued throughout scripture and is seen in the relationships of Paul and Barnabas, Paul and Timothy, Paul and Titus, Priscilla and Aquila and Apollos and many others. So too, ministers of the twenty-first century must be able to impact the society that we live. Imperative to that is the foundation that each minister receives. This researcher believes that the ministry of the Transformation Church of Jesus Christ will be greatly enhanced by the Minister Orientation Program, because ministers will have the opportunity to learn and observe as Samuel and Jesus' disciples did.

Historical Foundations

The church began with a "small band of men and women following Jesus' charge that they tarry in Jerusalem for the promise of the Father, a Holy Spirit Baptism, gathered

in an upper room and remained steadfastly in prayer.”⁷⁷ There is historical evidence that Jesus’ ministry of preparation or as this researcher would like to call it, His orientation had a lasting impact upon the disciples. This is indicated by the fact that some of these believers who waited in Jerusalem to be endued with power from on high, included those disciples who walked with Jesus and observed his life and ministry.

The events that took place on the Day of Pentecost serve as the very core of modern Pentecostal belief and practice.⁷⁸ The Leaders in the early Apostolic Church included Peter, John and Paul. At Pentecost, Peter preaches the first recorded spirit inspired message and 3,000 souls were converted.⁷⁹ Peter demonstrated the ministry he had observed from his time of orientation with Jesus as he “performed miracles, defied the Jerusalem authorities, disciplined Ananias and Sapphira and organized helpers so the apostles could study and preach.”⁸⁰ Peter also demonstrated that God’s grace was sufficient as he was able to overcome his betrayal of Jesus and become the minister he was called to be.

John contributed greatly to the historical records of the early church through his writings. He emphasizes the Spirit, as indicated in the upper room discourse where Jesus asks the Father to send another Helper “who will indwell believers, teach them truth and enable them to recall it.”⁸¹ John exemplifies the importance of ministry by leaving a

⁷⁷ John Thomas Nichol, *Pentecostalism, The Story of the Growth and Development of a Vital Need force in American Protestantism* (New York: New York, Harper & Row Publishers, 1966), 1.

⁷⁸ Ibid.

⁷⁹ James P. Eckman, *Perspectives from Church History* (Wheaton, Illinois, Evangelical Training Association, 1996),

⁸⁰ Ibid., 8.

⁸¹ Ibid., 10.

legacy of writings that teach about the regenerative power of the Spirit. He provides tools that will be essential in the creation of the Minister Orientation Program.

One cannot look at the historical beginnings of the church and not consider Paul. He was a true example of ministry in the early church, “he was religiously a Jew, culturally a Greek, and politically a Roman.”⁸² Paul’s ministerial life illustrates the necessity of preparation. History records that it was approximately thirteen years between Paul’s conversion and his first missionary journey.⁸³ Initially, subsequent to Saul’s (Paul’s) Damascus Road experience, he was instructed to “go into the city and it shall be told thee what thou must do.”⁸⁴ The Lord tells Saul (Paul) that he would be told what to do. In the meantime, the Lord prepared Ananias, to provide instruction to Saul (Paul) as well as anointing him for the work that he was called to do.⁸⁵ In addition, during Paul’s preparation time, he spent time with Barnabas and others as he learned the work of ministry. It is the belief of this researcher that it was during this time that Paul underwent his orientation to ministry. He was given the tools that would be necessary to pioneer the numerous churches that he did.

The early church was also marked by women who had significant contributions. They include those “women who supported financially the ministry of Jesus and the Twelve and those who ministered to Him personally.”⁸⁶ Scripture records the story of

⁸² Ibid.

⁸³ Ibid.

⁸⁴ Acts 9:6 KJV

⁸⁵ Acts 9: 11 – 17 KJV

⁸⁶ James P. Eckman, *Perspectives from Church History* (Wheaton, Illinois, Evangelical Training Association, 1996), 11.

Mary who sat at the feet of Jesus; normally a position reserved for males and was commended for her choice.⁸⁷ It was at Jesus' feet that Mary was able to glean from Jesus concerning life and ministry. In order for a minister orientation program to be effective, ministers will need the opportunity to be able to glean from the written text those things that will pertain to life and ministry. These lessons from history will serve as a critical foundation to the building of this ministry project.

As is reflected in history, the death of the apostles created a void in leadership in the early church. A group called the "Church Fathers" picked up the mantle of leadership.⁸⁸ The fathers included Clement of Rome, Ignatius, The Shepherd of Hermas, and Polycarp.⁸⁹ Each in their unique way ministered to the needs of the church and the people of their time. Whether through "exhortation of the Corinthians to exercise love, patience, and humility as key to develop sound Christian interpersonal relationships and obedience to church leadership as in the case of Clement of Rome", or as in the case of Ignatius "who stressed obedience and submission to a bishop as a necessary means of dealing with false teaching and to foster unity among the churches."⁹⁰ Each in their own right can serve as a historical model for orientation to leadership and ministry. These models will form the bases for the Historical overview portion of the Minister Orientation Program this project will create. It is this historical look at models of ministry that can be effective in aiding new ministers to create and design their own ministry plan. Each of the

⁸⁷ Luke 10:42

⁸⁸ James P. Eckman, *Perspectives from Church History* (Wheaton, Illinois, Evangelical Training Association, 1996), 15.

⁸⁹ *Ibid.*, 16 – 17.

⁹⁰ *Ibid.*

new ministers participating in the Minister Orientation Program had the opportunity to look historically at some of the men and women God has used to form the foundation of the church's ministry. Additionally, the new ministers were encouraged to pay careful attention to their personal journey thus far as well as their own natural and spiritual gifts in order to begin developing their Personalized Ministry Plan.

A further look at history indicates that as time progressed the necessity for ministerial training and development was not lost. Actually, as the church grew and ministry continued, in various reformations, the necessity of spiritual gifts and their development became increasingly prominent among church leaders although they seemed to lose some importance in the general congregation. For example it appears around the time of:

Chrysostom (345 – 407) the charismata, especially speaking in tongues seemed to disappear almost entirely. The concept of speaking in another (unknown) tongue was replaced by the medieval view that certain saints like St. Francis Xavier, St. Vincent Ferrier, St. Anthony of Padua . . . received a supernatural gift of language which they were able to use in their missionary work among strange people.⁹¹

The Roman Catholic Church rose to prominence during the medieval church. The appointment of Gregory I, the Bishop of Rome in 590 began the institutionalization of Roman Catholicism. The papacy instituted a new brand of ministering as much of the power of the Roman bishop was derived from the kings who among other things donated the land in central Italy which gave the Catholic Church a “temporal and political power

⁹¹John Thomas Nichol, *Pentecostalism, The Story of the Growth and Development of a Vital Need force in American Protestantism* (New York: Harper & Row Publishers, 1966), 21.

in Europe.”⁹² With the advent of the Roman Catholic Church, the church began formalizing ministry preparation for priests and nuns. This factoid from history speaks clearly to the need for adequate preparation of those persons who will serve the church as ministers.

An important time in the history of the context (a Pentecostal church) is the Reformation. From the 5th century until the Reformation the manifestations that were noted in early Christianity were non-existent. During this transition period, the church underwent a change that saw institutionalization taking on more importance along with hierarchy and government rather than gifts. However, the Reformation brought about the re-appearance of some of the supernatural gifts of the Holy Spirit. The Pentecostal tradition subscribes to the

Reformation principles that salvation is a free gift of divine grace apart from deeds and efforts or ecclesiastical sanction; that all Christian believers are priests by virtue of their association in the church, the Body of Christ and as such minister to each other in matters of faith; and that the Word of God must be norm for faith and practice and that it is each Christian’s right and duty to interpret it for himself.⁹³

Historically, Pentecostals identify with evangelicals and their theology is analogous to Fundamentalism. There is a close kinship that is between the Holiness movement and Pentecostalism. The Holiness movement arising through the Methodists attempt to revive John Wesley’s doctrine of sanctification.⁹⁴ These historical notations are important to the

⁹² James P. Eckman, *Perspectives from Church History* (Wheaton, Illinois, Evangelical Training Association, 1996), 38.

⁹³ John Thomas Nichol, *Pentecostalism, The Story of the Growth and Development of a Vital Need force in American Protestantism* (New York: Harper & Row Publishers, 1966), 2 – 3.

⁹⁴ *Ibid.*, 5.

nature of this context and are included in the historical foundations as it was important to the researcher to illustrate the connection of the Pentecostal tradition to church history.

The use of ministers were particular evident throughout church history as men and women answered the call of God to make a difference. Their individual modes of preparation, serve as a calling card for the necessity of this ministry project as this project will seek to continue the long-standing tradition of ministry development. In the mid 1530's Calvin began his writings. "Calvin believed so strongly in the sovereignty of God, he held that God was directly involved in all aspects of the drama of salvation, including predestination and election."⁹⁵ Calvin was a learned man, whose training as a lawyer influenced his religious writings.

It is important to note here that the acknowledgement and recognition of the "glossolalia" (speaking in tongues) is significant as this is the evidence recognized by Pentecostals as the "biblical evidence of being baptized in the Spirit."⁹⁶ In the sixteenth century, glossolalia (speaking in tongues) reappeared among the Anabaptists and in the seventeenth century in the Camisards and Jansenists.⁹⁷ The Reformation and subsequent counter Reformation sparked a series of wars. The Quaker movement of the seventeenth century founded in England by George Fox, developed as a radical response to coldness that seemed to mark Protestantism. In the mid eighteenth century the Shakers became more popular and exhibited the gift of tongues. This project will build upon some of the foundations provided for by church fathers and mothers in their own record of ministerial

⁹⁵ Ibid., 48.

⁹⁶ Frank Bartleman, *Azusa Street, The Roots of Modern-day Pentecost* (South Plainfield, New Jersey: Bridge Publishing Inc., 1980), X.

⁹⁷ Ibid., 22.

preparation. Additionally, new ministers will need to understand these significant facts in history in order to give them a firm foundation to build upon.

The twentieth-century birthplace of Pentecostalism is traced back to January 1901 as “an eighteen year old girl named Agnes Ozman was baptized in the Holy Spirit and began to speak in other tongues as the Spirit gave utterance.”⁹⁸ Ozman was a student of Charles Parham, a former Methodist minister from Kansas. Parham’s school was moved to Texas and a Black Holiness preacher joined his school, his name was William Seymour. Seymour accepted Parham’s teaching of glossolalia.⁹⁹ Seymour did not receive the experience himself until much later. Seymour was used as a minister in 1906 when he accepted an invitation to preach in a black Nazarene church in Los Angeles. It was during that revival that the modern Pentecostal church was born. As is evidenced in the early accounts of the beginnings of the 20th century Pentecostal movement, education was an important part of ministerial development. This brings further credibility to the need for this project. Although ministerial orientation and training was a part of history, in contemporary times the focus has become more-so on the manifestation of gifts and less on preparation for ministry.

The Transformation Church of Jesus Christ traces its history to the revival at Azusa Street. Since the inception of the church 40 years ago on November 6, 1965, the ministry has grown in diversity and prominence. In an interview with the current pastor, Dr. Monroe Saunders, Jr., he stated that “there has been no mandatory or formal program for orienting new ministers.” This has created a void in the ministry and necessitates the

⁹⁸ Frank Bartleman, *Azusa Street* (South Plainfield: New Jersey, Bridge Publishing, Inc., 1980), X.

⁹⁹ Ibid.

formulation of this project. According to Dr. Saunders, “within our tradition, not everyone is required or are able to go to seminary; this project will impact those ministers who are non-seminary trained.” Dr. Saunders further states: “unlike other denominations for example the AME that stress formalized seminary training, within our tradition, historically all that was thought to be necessary was the Spirit, this project has implications of lasting impact upon all ministers within our organization worldwide.”

There are further evidences from other denominations that support the necessity of the formulation of this project. In verbal interviews with several pastors within the Baptist tradition, there is evidence that there is no formalized, structured ministry orientation program for new ministers in ministry. A couple of AME Zion pastors have shared that they have a formalized ministry structure that provides for the orientation and training of new ministers. This ministry protocol will be used in the formulation of this ministry orientation program.

History clearly gives an indicator for the necessity of this ministry project as was demonstrated in this historical foundation, by the various modes used for ministry preparation by our fathers and mothers in the gospel. This project sought to bring about a clear process for ministry orientation for new ministers that would communicate to succeeding generations the value of ministry orientation and preparation. Although, conversely, contemporary thought has given rise to the thought that theological and ministerial education is not important for ministers as seen in the case of some mega-churches, where staff development and training is focused on secular education, this researcher would declare that the necessity of this Minister Orientation Program is clearly

demonstrated by our history. Furthermore, the formulation of this model will allow for this context to have a clear process for the orienting of new ministers.

Summary

The clarion call is clear that ministers are needed for the furtherance of the ministry of Jesus Christ on the earth. The necessity for a minister orientation program that encompasses tools for the minister to actively develop as a life-long process is apparent in this particular ministry context. A look at the history of this ministry clearly indicates that while emphasis was placed on the spiritual aspect of the minister, there has been a lack in the foundational development of ministers pursuant to the fulfillment of their call to ministry.

This ministry project will seek to use the lessons learned in history as a means of demonstrating the critical need for minister orientation. Critical to that will be the development of a community for group spiritual direction that will enable the minister to “learn to listen to God’s Spirit at work in them for others in the group.”¹⁰⁰ Another important aspect as observed through history will be the new ministers’ understanding of the needs within the community (context) and the connections to relevant ministry. This will be especially useful as the new ministers in this project formulate their personalized ministry plan.

¹⁰⁰ Rose Mary Dougherty, *Group Spiritual Direction, Community for Discernment* (Mahwah, New Jersey: Paulist Press, 1995), 36.

Theological Foundations

Theologically, this project resonates with Practical Theology. Although “scholars contend that all theology is practical”¹⁰¹, “practical theology arises at the confluence of theological reflection and ecclesial action.”¹⁰² Practical Theology allows for the focus on “the dynamics that characterizes life in a community of faith.”¹⁰³ This theology aims to not only understand the world or in this case ministry but seeks to change it.¹⁰⁴ The heart of this theology involves the transformation of persons in community and the formation of such persons.¹⁰⁵ This ministry project is focused in providing an orientation program for new ministers. Of importance to this program will be the transformation of the new ministers and the development of tools that will ultimately aid the complete formation of these ministers.

This is a key component to this project as new ministers participating in the orientation program will be asked to spend time understanding the History of the Apostolic Church, The Disciplines of Ministry, the Work of the Holy Spirit and Contextual Ministry. It is the hope of this researcher that during this process, a transformation of sorts will take place in the new minister and produce the formation of the beginning stages of the person that God has intended for the minister to be.

¹⁰¹ Donald W. Musser and Joseph L. Price Eds, *A New Handbook of Christian Theology* (Nashville, Tennessee: Abingdon Press, 1992), 375.

¹⁰² Ibid

¹⁰³ Ibid., 376.

¹⁰⁴ Ibid., 377.

¹⁰⁵ Ibid.

Freidrich Schleiermacher, considered by some to be the father of practical theology, “invoked the image of a tree to visualize the process: Philosophical theology constitutes the roots, historical theology (including biblical theology) composes the trunk, and practical theology the branches, leaves and fruit.”¹⁰⁶ Furthermore, Schleiermacher's construction of the subdivisions of practical theology was conditioned by his theory of the Church, which he held to be the community of Christian life for the independent exercise of Christianity.¹⁰⁷ It is the belief of this researcher that new ministers will need to undergo a specifically designed process for orientation to ministry in order to exercise their gifts and talents effectively. As indicated within this particular context there is a disconnect within the ministerial staff as many ministers are not actively participating in the “exercise of Christianity”¹⁰⁸ within their context.

Within the field of practical theology, there is some controversy as it pertains to the relationship of practical theology and pastoral theology. Seward Hiltner, “saw practical theology essentially as pastoral theology.”¹⁰⁹ His research ended up providing “a concentration on providing church leaders with practical skills and techniques in ministry”.¹¹⁰ Although this project will seek to provide new ministers with practical skills

¹⁰⁶ Ibid., 375.

¹⁰⁷ Ibid.

¹⁰⁸ Ibid.

¹⁰⁹ Donald W. Musser and Joseph L. Price, *A New Handbook of Christian Theology* (Nashville, Tennessee: Abingdon Press, 1992), 376.

¹¹⁰ Ibid.

and techniques, it will seek to do much more. It is the belief of this researcher that ministry is more than the confluence of practical skills and techniques. In this researcher's estimation, ministry must draw upon the supernatural divine influence that carries ministry beyond work to service and worship.

This project will embrace the general characteristics of practical theology as outlined in Musser & Price's book *A New Handbook of Christian Theology*. Specifically these characteristics include:

1. "A holistic approach on the entire range of dynamics that characterizes life in community of faith."¹¹¹ This project will seek to bridge the gap for the minister, by allowing each participant to look personally at their gifts and talents, with a careful eye to the needs of the context and the intersection of the two. This will be evidenced during the formulation of the Personalized Ministry Plan.
2. "Practical theology acknowledges the key role of praxis in the achievement of new understandings."¹¹² Careful attention will be given to the "critical reasoning and creative action"¹¹³ within the context of this project. The formulation of a community with opportunity for group spiritual direction will be carefully observed and noted in this project. Spiritual Direction is defined as "help given by one Christian to another which enables that person to pay attention to God's personal communication to him or her, to respond to this personally communicating God, to grow in intimacy with this God and to live out the

¹¹¹ Ibid.

¹¹² Ibid.

¹¹³ Ibid.

consequences of the relationship.”¹¹⁴ In the context of a group, spiritual direction will occur as the group focuses on the experience¹¹⁵ that takes place over the five week duration of the orientation program.

3. “Practical Theology must devise a sufficient hermeneutic of situations – a science of interpretation that provides for today’s situations what traditional hermeneutics does for the interpretation of biblical and other historical texts.”¹¹⁶ As it relates to this project, each participant will be asked to keep a journal during the orientation program to enable insight into the possible “cultural and ideological biases”¹¹⁷ that they will bring to this process.

As “practical theology is the study of the practice of the church and its members,”¹¹⁸ this project will also seek to provide new ministers the essentials of the “doctrine of the church”¹¹⁹ and “what the church must do in order to be the church.”¹²⁰ It is the belief of this researcher that in order for ministers to be effective within their context they will need to know the basics and formulate a bases for continued learning.

¹¹⁴ William A. Barry and William J. Connolly, *The Practice of Spiritual Direction* (San Francisco, California: Harper Collins Publisher, 1998), 8.

¹¹⁵ Ibid.

¹¹⁶ Donald W. Musser and Joseph L. Price, *A New Handbook of Christian Theology* (Nashville, Tennessee: Abingdon Press, 1992), 376.

¹¹⁷ Ibid.

¹¹⁸ Owen C. Thomas and Ellen K. Wondra, *Introduction to Theology* (Harrisburg, Pennsylvania: Morehouse Publishing, 2002), 17.

¹¹⁹ Ibid.

¹²⁰ Ibid.

Because “practical theology is concerned with action”¹²¹ each new minister participating in this project will be encouraged to utilize their personalized ministry plan to further enable their ministry development. Within the personalized ministry plan, careful attention will be given to the potential areas of service available to the new minister as they continue on in their development. The minister will be asked to begin thinking about their action plan for life.

Historically, Practical Theology is often criticized for not having biblical bases. However, the bible serves as examples of theological praxis. For instance, in Malachi, chapter 3 the prophet admonishes the leaders of the temple to stop robbing God, he states, “Will a man rob God? Yet you have robbed Me. But you say, In what way have we robbed you? In tithes and offerings.”¹²² Additionally, Jesus’ parable of the talents serves as an example of theology in action.

Additionally, as this researcher considers how practical theology undergirds this ministry project, a careful look at the thoughts of scholars in the field of practical theology indicates this theological framework has a strong foundational setting for this project.

To think and act practically in fresh and innovative ways,” writes Don Browning, “may be the most complex thing that humans ever attempt.” Practical theology as its name suggests, is less a thing to be defined than it is an activity to be done. In this sense, it resists our attempts to pin it down and define it. Practical theology is more “verb-like” than “noun-like.” In many ways, we would be better to speak of “practicing theology” rather than “practical theology.”¹²³

¹²¹ Andrew Purves, *Reconstructing Pastoral Theology, A Christological Foundation* (Louisville, Kentucky: Westminster John Knox Press, 2004), 7.

¹²² Malachi 3:8 – 9 NKJV

¹²³ Terry A Veling, *Practical Theology On Earth as It is in Heaven* (Maryknoll, New Jersey: Orbis Books, 2005), 4.

As the researcher contemplates the idea of practicing theology and its application to this ministry model, it became evident that the vocational aspect of this theological framework provides additional connectivity to the nature of this project. This project is designed for new ministers with the hopes that it will engage and enable minister development. As indicated by Terry Veiling,

The work of practical theology is vocational work, in which our purpose for being is related to the purposes of God. We would miss the mark of practical theology if we associate the word “practical” with the gross pragmatism and busyness of our age, where every “truth” boils down to its “usefulness” or its “application” or its “relevance” – or is otherwise dismissed as irrelevant and useless. Practical theology can never be reduced to the appeal of the pragmatist, “Let’s get practical” Rather, practical theology is a response to the call of God in which we come to realize that our purpose for “being in the world” is to respond to the purposes of God.¹²⁴

The researcher was particularly interested in Don Browning’s concept that “theory is always embedded in practice.”¹²⁵ Browning researched several churches and their practice of ministry. Of particular interest to the researcher was Browning’s study of the Apostolic Church of God, a similar church to this ministry context (Transformation Church of Jesus Christ). Browning remarks, “I came to this church primarily to study its pastoral and congregational care. More specifically I came to enter into a practical theological dialogue with the church about the nature of the church’s care.”¹²⁶ He further

¹²⁴ Ibid., 12.

¹²⁵ Don S. Browning, *A Fundamental Practical Theology* (Minneapolis, Minnesota: Fortress Press, 1991), 9.

¹²⁶ Ibid.

comments, “The richness of this church and the surprises that awaited me in my encounter with it give my practical theological conversation with this church a special place in this book.”¹²⁷ This was of particular interest to the researcher as mentioned before due to the similarity (same denomination and similar ministry structure) in nature of the context. Additionally, as Browning found out, the theological framework undergirding the ministry was very practical in nature. The same can be said for this particular ministry context.

Finally, the sub-disciplinary foci of practical theology as discussed in the book, *Practical Theology The Emerging Field in Theology, Church and World*, edited by Don S. Browning, further undergirds this ministry project. The sub-disciplinary foci are:

- Administration
- Proclamation and the Presentation (celebration)
- Care and cure of souls
- Formation and transformation of persons
- Engagement with societal structures¹²⁸

These areas of focus were essential to the development of this ministry project as the ministers were encouraged to make the connection with their theoretical knowledge of their spiritual and natural gifts to the application of ministry function within assigned areas of ministry. This was an essential part of the development of the Personalized Ministry Plan.

¹²⁷ Ibid.

¹²⁸ Don S. Browning, *Practical Theology The Emerging Field in Theology, Church and World* (San Francisco, California: Harper & Row Publishers, 1983), 149.

Summary

“The aim of practical theology is not only to understand the world but also to change it and even to be changed in the process.”¹²⁹ This quote sums up the theological basis for this project. This project will seek to develop a minister orientation program for new ministers with careful thought to the minister understanding where ministry has evolved from and where he or she fits in the plan of ministry, both personally and within the context. It is the hope of this researcher that this project will enable those ministers who participate there-in to turn the world upside down and in turn to be transformed into the image of Jesus Christ. Just as Jesus told the disciples “but you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.”¹³⁰

¹²⁹ Donald W. Musser and Joseph L. Price, *A New Handbook of Christian Theology* (Nashville, Tennessee: Abingdon Press, 1992), 377.

¹³⁰ Acts 1:9 NKJV

CHAPTER FOUR

METHODOLOGY

“Action research can be described as a family of research methodologies which pursue action (or change) and research (or understanding) at the same time.”¹ The researcher in consideration of a research methodology for this research project considered the nature of this particular action research. As indicated in the web article, “What is Action Research?”, “in most of its forms it [action research] is also participative (among other reasons, change is usually easier to achieve when those affected by the change are involved) and qualitative. Due in large part to the nature of this project, a qualitative method was chosen as the research methodology as it was the best fit for this project.

Because quantitative analysis involves “identifying the population in the study, identifying whether the sampling design for this population is single or multi-stage, and identifying the selection process for individuals”, these processes would not have been pertinent to this particular research design. This project is focused on an already pre-identified group (new ministers) who would not be random in the selection process. Similarly, a mixed methods process would not have proven to be beneficial to this process for the obvious reason that the quantitative portion is not applicable.

¹ *What is action research.* (7 June 2006). Online available from www.scu.edu.au/shcools/gcm/ar/whatisar.html [accessed 7 June 2006]

In *Research Design* by John Creswell, characteristics for qualitative research are given. Creswell indicates the following points:

- Qualitative research takes place in the natural setting
- Qualitative research uses multiple methods that are interactive and humanistic
- Qualitative research is emergent rather than tightly prefigured
- Qualitative research is fundamentally interpretive²

These points directly correlate to the nature of this research project. The project sessions took place at the site of the context, and the researcher employed teaching and training methods that included interactive techniques. Additionally, the research was emergent allowing for the addition of a session upon the recommendation of mentors and the request of participants. Other aspects mentioned by Creswell, that apply to the decision to choose this methodology include, the sensitivity of the researcher to her personal story and how it affects the study, as well as the fundamentally interpretive nature of the research as will be indicated in more detail in Chapter Five.

The researcher was also cognizant of the recommendations suggested by Creswell to enhance the validity of results and interpretations. These recommendations include, using “member-checking to determine the accuracy of the qualitative findings, use (of) rich, thick description to convey the findings, clarify(ing) the bias the researcher brings to the study, presenting negative or discrepant information that runs counter to the themes,

² John Creswell, *Research Design, Qualitative, Quantitative and Mixed Methods Approaches* (Thousand Oaks, California: Sage Publications, 2003), 182.

and use (of) peer debriefing.³ These recommendations will be highlighted further in Chapter Five during the description of the field results.

The researcher hypothesized that the ministers who participate in the Minister Orientation Program as a part of this ministry project will demonstrate attitudinal change in the areas that will be covered in the intervention. Each new minister will also develop a Personalized Ministry Plan.

Sample Description

The participants in this ministry model were pre-determined by the nature of the intervention. The researcher met with the pastor of the context, Bishop Monroe Saunders, Jr., D.Min. and shared with him the proposed project proposal and requested his permission to utilize potential new ministers as the intervention group. New ministers, within the Transformation Church of Jesus Christ were defined as those ministers who have met with the pastor to express a call to ministry but have not engaged in ministerial training. It was important to the nature of the intervention that the participants had not engaged in formal ministerial training or have had limited ministerial training within the church. Four names were given to the researcher and initial contact was made with each person. Of the four potential participants that were contacted, three agreed to participate in the intervention group. Each participant was assigned a code. A detailed description of the group is listed in Table 1.

³ Ibid., 198.

Table 1 – Demographic Information of Intervention Group

	Gender	Age	Marital Status	Education
Participant A1	Male	25	Single	High School Diploma, Some College
Participant B2	Female	44	Married	High School Diploma
Participant C3	Female	20	Single	High School, College Senior

Description of the Intervention (Ministry Project)

The Minister Orientation Program was designed for four two hour sessions held once weekly for four weeks at the Transformation Church of Jesus Christ. The first session was held on Thursday, February 9, 2006 and continued on consecutive Thursday's ending on Thursday, March 9, 2006. As indicated earlier, an additional session was added at the suggestion of the Doctoral Studies Mentors and at the request of the participants. In total five sessions were held.

Each participant was given a pre-test and post-test⁴ to gauge their familiarity with the topics to be covered in the Orientation Program as well as to provide a bases for the measurement of attitudinal change. The pre and post test were administered by a research assistant who attended all the sessions as a peer observer.

Session One included an introduction to the orientation. During the introduction, the participants were given an overview of the upcoming session topics and a brief

⁴ Appendix A.

background as to the purpose of the Orientation Program. The first sessions' teaching topics were the History of Ministry in the Pentecostal (Apostolic) church as well as an introduction to the Personalized Ministry Plan. Participants were given handouts that discussed the history of the Pentecostal movement beginning on the Day of Pentecost. The researcher included in her presentation, some of the significant people that God used in history to further His ministry on the earth.⁵ Each participant also received a handout entitled "Shaping Your Personal Ministry Plan"⁶ and was given the rationale for a personal ministry plan and the process for developing such a plan.

Session Two began with a review and comments from the participants about Session One. The teaching topics for Session two were The Disciplines of Ministry, The Work of the Holy Spirit and Introduction to Spiritual Gifts. Each participant was given a copy of the book *How to find Meaning and Fulfillment through Understanding the Spiritual Gift within you* by Larry Gilbert. The book included a self-scored spiritual gifts assessment and participants were encouraged to complete the assessment for discussion in Session Three. The Disciplines of Ministry as discussed by Richard Foster in the book *Celebration of Discipline* was shared with participants. A handout⁷ summarizing each discipline was prepared by the researcher for each participant. The discussion surrounding the spiritual disciplines consumed the majority of the session time, so the researcher was not able to complete the pre-assigned agenda. The teaching on the Work of the Holy Spirit was tabled for the next session.

⁵ Appendix C.

⁶ Ibid.

⁷ Ibid.

In Session Three, the Work of the Holy Spirit, and Spiritual Gifts was covered by the researcher. Each participant received several handouts that discussed the work of the Holy Spirit as well as Spiritual Gifts. In addition to teaching by the researcher, each participant shared their personal experience taking the spiritual gifts assessment and the results of the assessment. Additionally, the researcher and participants discussed the Personalized Ministry Plan and how the individual gifts of the participants would relate to the Plan. Each participant was encouraged to complete their plan to share with the group in the next session. Although Ministry in the Church and Community was scheduled for this session, the researcher decided to postpone the teaching for this topic until the next session. It was during the days preceding Session Three that the decision was made to add an additional session. This additional session would allocate more time that would allow the aforementioned topic (Ministry in the Church and Community) to be covered in Session Four.

The Fourth Session was very exciting as the participants presented their Personalized Ministry Plan.⁸ Each plan was unique to the individual and involved creative expression distinctive to the participant. In addition, in the second half of the session the researcher shared information on Contextualized Ministry. Jesus in Context, a web article was used as an example to demonstrate to the participants that ministry has to be contextualized in order to accomplish its ultimate assignment, which is to serve. At the end of the session, each participant was asked to take their Personalized Ministry Plan and add to it as they felt necessary in light of the teaching on Contextualized Ministry.

⁸ Appendix E.

Additionally, each minister was asked to write and bring to the last session a one page reflection on the five-week Minister Orientation Program.

The Fifth Session was met with some sadness as the group of participants had begun to develop camaraderie and a rhythm of meeting weekly on a Thursday evening to share and learn together. The researcher would estimate that this camaraderie was based on the shared sense of purpose of the group in addition to the emerging links that each participant could see in each other's life journeys.

This session included a discussion on Biblical Leadership. The researcher shared with the participants some of the handouts and thoughts on leadership as garnered in peers sessions of the Preaching and Leadership Doctor of Ministry peer group of which the researcher is a member. In addition, each participant was asked to share any additions to their Personalized Ministry Plan and any other comments and recommendations they wanted to share with the researcher. These comments and recommendations will be shared in Chapters Five and Six. At the end of the session, the research assistant administered the post-test to each participant.

All of the handouts that were distributed to the participants of the Minister Orientation Program are included in Appendix C.

CHAPTER FIVE

FIELD EXPERIENCE

The implementation of the Minister Orientation Program in the Transformation Church of Jesus Christ was filled with excitement and trepidation as the researcher prepared on February 9, 2006 to meet the three new ministers and research assistant for the first time. The group met in a conference room at the church and each participant was asked to arrive at 7:00 p.m. for the beginning of this project. Upon their arrival, the participants were greeted by the researcher who welcomed them to the Minister Orientation Program and introduced them to the research assistant who would administer the pre-test. The researcher left the room and the research assistant administered the pre-test to the participants. To promote anonymity of the group each participant was assigned a code, although this is an effective research practice, it was probably not effective in this instance, due to the sample size of this group. As mentioned in Chapter Four, the participants were also asked to take a post-test in Session Five and this test was also administered by the research assistant. The researcher did not review the pre or post test until the Minister Orientation Program was completed.

Two of the participants (Participants B 2 & C3) attended all five sessions, while one participant (Participant A1) missed two sessions. Each participant was also asked to submit a Personalized Ministry Plan in Session Four. Two of the Participants

(Participants B 2 & C3) submitted a Plan while the same participant (Participant A1) who missed two sessions did not submit a plan. This participant (A1) was encouraged in Session Five to submit the Plan even if it was after the Program, but as of date has not submitted the plan.

The pre and post test included a questionnaire with questions that participants responded strongly agree to strongly disagree and five questions that could be answered based on their individual knowledge. The hypothesis for this intervention was that attitudinal change would be observed in the new ministers who participated in the Minister Orientation Program in the specific areas the program addressed. Questions on the pre and post test were designed to garner the new ministers' knowledge in these areas at the beginning of the intervention and at the end.

There were thirteen statements that each participant had to respond to based on the scale strongly agree, agree, neutral, disagree, strongly disagree. For the purpose of reporting this data the scale has been assigned thusly:

- Strongly Agree – 5
- Agree – 4
- Neutral – 3
- Disagree – 2
- Strongly Disagree – 1

Additionally each participant was asked to respond to five open-ended questions that correlate to the topics covered in the Minister Orientation Program. The pre and post tests contained the same questions and used the same format.

In order to demonstrate the attitudinal change in the participants, the researcher will use six of the thirteen questions that pertain directly to the personal knowledge of the

participants as well as three of the five open-ended questions that relate directly to the teaching topics of the Minister Orientation Program.

Field Results

The researcher has prepared bar graphs to illustrate the field results of the attitudinal change in the participants of the Minister Orientation Program. The graphs are in Appendix D.

As indicated in Graph 1, each participant was asked to respond to the statement, My personal knowledge of the history of the Apostolic Church is sufficient for ministerial development. For the pre-test, participant A1 responded neutral and responded Agree for the post-test, participant B2 responded Agree for both the pre-test and the post test and participant C3 responded the same as participant A1, neutral for pre-test and Agree for post-test. In this instance, both participants A1 and C3 demonstrated a slight change in attitude concerning the sufficiency of their personal knowledge of Apostolic Church history for ministerial development.

For the second question, indicated in Graph 2, each participant was asked to respond to the statement, My personal knowledge of the disciplines of ministry is sufficient for ministerial development. Participants A1 and B2 both responded the same for this question for both pre and post tests. Their response was agree. Participant C3 responded Disagree for the pre-test and Agree for the post-test. In this instance, only one participant demonstrated attitudinal change concerning their personal knowledge of the disciplines of ministry as it pertains to ministerial development. However, Participant

C3's attitudinal change was significant as the initial response was Disagree and the post-test response was Agree. The responses to this particular question surprised the researcher as during this teaching session in the Minister Orientation Program, the participants were very participatory and asked many questions. This led the researcher to infer that the information that was shared was relatively new information. However, this was not captured in the tests for attitudinal change. (Note: The researcher did not review pre or post tests results until after the conclusion of the intervention (The Minister Orientation Program)).

The participants were asked to respond to the statement, My personal knowledge of the work of the Holy Spirit is sufficient for ministerial development. The findings are shown in Graph 3. Participant A1 and B2 both responded that they agreed in the pre-test, while participant C3 responded neutral. In the post-test, participant A1 and C3 responded Strongly Agree, while participant B2 stayed the same, by responding Agree. For this question, the attitudinal change in C3 was significant going from neutral to strongly agree and slight in participant A1 going from agree to strongly agree.

Graph 4 reflects the responses to the question, My personal knowledge of spiritual gifts is sufficient for ministerial development. In this instance all of the participants indicated an attitudinal change concerning their personal knowledge of spiritual gifts as it pertains to ministerial development. To be specific for the pre-test, participant A1 and B2 responded neutral, while participant C3 responded disagree and for the post test, both participant A1 and C3 responded strongly agree and participant B2 responded agree. Participants A1 and C3 reflected significant change in attitude, from Neutral to Strongly Agree for participant A1 and from disagree to strongly agree for C3.

The next question, was My personal knowledge of ministry within the church and community is sufficient for ministerial development. The responses are reflected in Graph 5. The results of this question proved to be very interesting to the researcher. For participant A1 the pre-test response was agree while the post-test response was neutral. The researcher would speculate that perhaps the increased knowledge in the area of ministry within the church and community did not provide clarity for participant A1 but rather posed questions that were not answered during the Minister Orientation Program. In this instance, the researcher would recommend follow-up for this participant during further ministerial training. Participant B2's attitude did not change concerning this question, the response was neutral for both pre and post test. There was a significant change in the attitude of participant C3 as the pre-test response was neutral and the post test response was strongly agree.

The last question, I have a Ministry Plan for my ministerial development, there was indication of attitudinal change for all participants. Participants A1 and B2 both responded neutral to this question, while participant C3 responded disagree. Participants A1 and B2 both responded Agree indicating a change from neutral to agree for these participants. Participant C3 indicates the most significant change as the post test response was strongly agree, versus the initial pre-test response of disagree.

In summary, all of the participants indicated an attitudinal change in at least one of the topical areas discussed in the Minister Orientation Program. Participant C3 demonstrated an attitudinal change in all of the areas tested. Participant B2 demonstrated the least amount of attitudinal change as it related to the topical areas addressed. Each participant did not have a personalized ministry plan nor had plans to create one prior to

the Minister Orientation Program. At the end of the program 66% of the participants had a tangible Personalized Ministry Plan designed personally towards individual gifts and ministry interests and perception of contextualized ministry as it relates to those gifts and interests.

Each participant was asked to respond to five open-ended questions as a part of the pre and post test. The researcher will share the individual responses of each participant to three of the questions to further demonstrate the attitudinal change observed from the pre and post test results.

Question: Please explain what the disciplines of ministry means to you.

Pre-Test

Participant A1 – “not sure at the present moment”

Participant B2 – “the disciplines of ministry mean that we live a lifestyle pleasing to God. To be in right standing with God, friends and family. To live a holy life pleasing to Jesus Christ.”

Participant C3 – “To me, disciplines of ministry knowing ministry protocol, understanding how to continuously grow and develop as a minister, what is acceptable and unacceptable in the church and outside the church.”

Post –Test

Participant A1 – “not sure”

Participant B2 – “Disciplines of ministry mean prayer, fasting studying the word, and meditation Disciplines also include submission & solitude.”

Participant C3 – “Disciplines of ministry means being able to pray, fast and meditate. This allows the minister to spend time with God, discern the Holy Spirit and even develop character.”

Researcher Comment: Participant A1 missed the session that Disciplines of Ministry was covered in the Minister Orientation Program.

Question: Please list your spiritual gifts and why you consider it to be a spiritual gift. If unsure please list “Not Applicable”.

Pre-Test

Participant A1 – “I am still in the process of discovering my spiritual gifts but the gift the Lord has given me is the ability to discern . . . God reveals to me certain points to focus on in intercession.”

Participant B2 – “My spiritual gifts are discernment and the laying on of hands.”

Participant C3 – “Teaching and writing (this is a gift not sure if it is considered a spiritual gift.”

Post –Test

Participant A1 – “God has gifted me to teach.”

Participant B2 – “My spiritual gifts are administration, shepherding/pastoring.”

Participant C3 – “Teaching and exhortation”

Question: How can your spiritual gifts benefit the church and community? Please describe. If unsure please list “Not applicable”.

Pre-Test

Participant A1 – “My gifts can benefit the church if I can discern different situations then I can go to God in prayer and intercede on other’s behalf. I can also encourage someone.”

Participant B2 – “To use as the Holy Spirit guides, to heal the sick and the brokenhearted as the Spirit leads. To help encourage others that there is hope in Christ.”

Participant C3 – “Through the spiritual gift of teaching, God can use me to teach His people about His word and how to apply Biblical principles to our everyday lives. I believe I have other gifts that may not necessarily be considered “spiritual gifts” but could still be useful to the church and community.”

Post –Test

Participant A1 – “My gifts can benefit the church and community because we are all empty vessels waiting to be filled with God’s word and his knowledge. That is why He sends teachers to impart.”

Participant B2 – “My spiritual gifts can help the church and community by edifying Christ. Each gift is to glorify God.”

Participant C3 – “My spiritual gifts can benefit the church by allowing God to use me to rightly proclaim His word and speak to dead situations. In the community my gift of teaching can be used career wise and in other ways to instruct people on various topics. Being an exhorter will allow me to encourage people....taking the spiritual gifts inventory, these gifts were confirmed.”

All of the participants indicated that the program was beneficial for them. Two of the participants (B2 & C3) submitted a reflection paper on the program and commented as follows:

Participant B2 – “The Minister Orientation class was wonderful over the last five weeks, the instructor was well prepared for each class and followed the outline and encouraged class participation. The handouts, spiritual gifts book and inventory are all resources that I will use for many years to come. What I have enjoyed the most is establishing a ministry plan early. By establishing a plan early, there is room for revision later. The ministry plan will allow me to explore many avenues of the ministry.”

Participant C3 – “Over the past five weeks the Minister Orientation Program has truly been a blessing to me. There are many things I learned. I’ve learned more about the work of the Holy Spirit, the History of the Church and even about contextualized ministry. Contextualized ministry was a new term for me. From the knowledge I have gained, I now realized that contextualized ministry is about who and where you are serving; it’s a focused ministry. The aspect of the program that proved to be most beneficial to me was the Personalized Ministry Plan (PMP). This project allowed me to formulate a personal plan as to how I need to pursue the development of my ministry. The Minister Orientation Program is extremely effective for the beginning minister. It is a program that is highly recommended and should definitely be implemented in the church.”

The researcher was mindful of the recommendations made by Creswell in *Research Design* as to ways to enhance the validity of the results. Specifically, the researcher attempted to clarify her personal bias in the process of the development and implementation of the ministry model. Additionally, the researcher has attempted in this chapter to present rich and thick descriptions to convey the findings as well as present the negative and discrepant findings of the pre and post test results. Moreover, the presence of a research assistant in all of the Orientation Program sessions provided a peer who was

important in the debriefing after each session and in the assessment portion of the first and last session.

General Conclusions

It is the estimation of this researcher that the hypothesis of demonstrating attitudinal change in the participants of the intervention, namely a Minister Orientation Program for new ministers in the Transformation Church of Jesus Christ was accomplished. In reflection, the researcher can ascertain from the qualitative data presented in this chapter that all of the participants evidenced attitudinal change in at least one area that was covered in the program. One participant demonstrated attitudinal change in all areas assessed by the pre and post test. Each participant reflected that the program was beneficial in their ministerial development process.

In addition the Personalized Ministry Plan was a supplementary indication of the success of this ministry project. Each participant at the start of the project did not have a Personalized Ministry Plan, nor had an indication of developing one. At the end of the project, two out of the three participants had a Personalized Ministry Plan that they had created for their personal ministry development. At the end of the last session the participants asked if the group could continue to meet once a month to continue to foster the camaraderie that had developed over the five weeks. It is the estimation of this researcher that this type of kinship will serve to be invaluable to these new ministers as they continue to grow and develop individually and as a group. That request was the

highest compliment the Minister Orientation Program could receive as it indicated that each participant was left wanting more time in the program and more time together.

As indicated earlier, Patricia Cranton states, "It is through critical reflection on their practice that educators come to see their expectations of themselves, their learners, and the larger place of education in our society."¹ The researcher would estimate that critical reflection was a very present by product during the process of the Minister Orientation Program. The participants discussed their experiences in the last session and commented on their place in the ministerial body of the Transformation Church.

¹ Patricia Cranton, *Professional Development as Transformative Learning, New Perspectives for Teachers of Adults* (San Francisco, California: Jossey Bass, 1996), 93.

CHAPTER SIX

REFLECTIONS, SUMMARY, AND CONCLUSION

The work of ministry is a daunting task. Often new ministers are hesitant as they approach the developmental stages of ministry. At the beginning of this doctoral program, the researcher was thoughtful as she began thinking about the ministry project that would culminate this process. It was through careful reflection and discussion with a group of context associates, who were also ministers that the development of this project came to fruition. As the researcher has reflected upon her life and ministry experience thus far, it became apparent that the hand of God was at work. She observed the provision of support through peers, family members and those who became a nurturing influence in the life of the researcher. Additionally, the researcher has been blessed to be exposed and participate in educational opportunities that have served to enhance her experience.

At the start of the formulation of this ministry project, it was the sincere desire of the researcher to create something that would be a blessing to her context. Through much reflection on the synergistic thoughts, the realization came that this ministry project must be geared to assist new ministers in their foundational developmental process. The essence of this ministry project was to provide a bridge for those persons within the Transformation Church of Jesus Christ, who have accepted the call to ministry but have not formally begun their ministerial training process. One of the main impetus for the

development of this project was the lack of connection observed in some of the members of the current ministerial staff to the vision of the context as well as their own personal growth and development.

In this chapter, the researcher will reflect upon the Minister Orientation Program, with attention to the researchers' perceptions during the program. In addition, this chapter will give interested persons, some suggestions as to how this project can be either implemented in individual context or how this project could be further advanced into another doctoral project. Lastly, in this chapter, the researcher will share some of the futuristic possible implementation strategies that are on the horizon for the Minister Orientation Program. Included with that will be reflections gained by the researcher from attendees to a workshop that highlighted the Minister Orientation Program.

At the onset of the development of this program, the researcher approached the concept of orientation from a simplistic interpretation. Subsequent to the implementation and discussion of the outcomes of this model, the researcher has come to the realization that there can be multiple levels of orientation. This project's focus was only on introductory concepts and key ideas that the researcher believed would aid a new minister in developing a meaningful ministry in the Transformation Church of Jesus Christ.

These introductory concepts and ideas included an overview of the history of the apostolic church, the disciplines of ministry, the work of the Holy Spirit, an introduction to spiritual gifts, contextualized ministry, developing a personalized ministry plan and an introduction to leadership. The concepts were developed through conversations with context associates and professional associates.

The ideas that led to the inclusion of an overview of the history of the apostolic church, was due in large part after careful observation, the determination that because the Transformation Church has become a diverse church with membership including those who did not grow up in an apostolic church, it was deemed necessary and important for a new minister to have an understanding of the history of the apostolic church and some of the historical figures who played a role in the formation of the church. In reflection, the researcher gained personally from the preparation for these sessions as the history of the church has intricately intertwined with the history of our world and culture. The researcher benefited by gaining new insights and knowledge which brought a fresh perspective and appreciation for history and the work of ministry.

The decision to include a session on the disciplines of ministry, stemmed from the observation of a lack of discipline and perseverance in the ministerial life of ministers. The researcher discovered in preparation for the sessions, that there was a longstanding history of discipline evidenced throughout the historical development of ministers. The monastic movement and many others demonstrate the importance of discipline in the life of a minister. It was the belief of the researcher that if new ministers were given the right tools at the onset of their ministry lives, they would be better equipped to handle the ebbs and flows of ministry. The researcher would assert that it is also very helpful to understand that there will be times of isolation and quietness and to learn that the discipline of solitude is necessary in the life of a minister. As observed in the researcher's personal reflections, these times of isolation and solitude have become the hallmark of strength for the researcher as she has learned to gain strength in the Lord during those times. The session that featured the teaching and discussion of the disciplines of ministry

was one of the most engaging and participatory sessions of the Orientation Program. As a result the researcher was surprised upon review of the pre and post tests after the Orientation Program was completed that there was not a more dramatic shift in the attitudes captured by the tests.

It was necessary to include a session on the work of the Holy Spirit, in light of the context for this ministry project. The project was set in a Pentecostal Church, who traces its history back to the Day of Pentecost and most recently to the 1906 Azusa Street revival. It was important to the researcher that the session's teaching on the work of the Holy Spirit, was not limited solely to the glossolalic expression of speaking in tongues but that it captured the all encompassing work of the Spirit, as an enabler and developer of ministers. Again this session was very interesting both as it was being developed and in the presentation, as the participants and the researcher could sense the work of the Holy Spirit actively in the session. The discussion for this topic centered around identifying the differences between the fruit of the Spirit and the gifts of the Spirit. This was a pre-cursor to the discussion on spiritual gifts.

Each participant was given a book and a spiritual gift inventory that they could take home and complete and review between sessions. The participants all expressed surprise at the outcome of this exercise. This surprise was due to unexpected results derived from the inventory as well as confirmation of pre-conceived ideas. After this exercise, each participant was able to begin the formulation process for the Personalized Ministry Plan.

One of the key components to this Minister Orientation Program was the idea of a Personalized Ministry Plan. A personal development plan is not a new concept, as it is

used widely in the education field for persons who need individualized developmental attention. It was important to the researcher that each participant would take away from this program a tangible evidence of their participation in the program. Additionally, as discussed in context discussions, one of the perceived problems identified in the context was the lack of continuity in development for some of the current ministers. The researcher would confirm that as demonstrated in the pre and post test results, the participants in the program felt that this was the most important thing they gained from their participation in the program. The Personalized Ministry Plan is intended to be a personal, specific plan developed for the individual participant by the participant that will aid in life long learning and planning.

A part of the Personalized Ministry Plan was the inclusion of the ideas discussed in the session on Contextualized Ministry. The researcher through knowledge gained in United Theological Seminary's doctoral intensives, came to the realization of the importance of contextualized ministry. This concept was somewhat new to the researcher. In preparation for this session, the researcher was able to use some of the tools gained in Phase I of the doctoral studies program. The participants were also not knowledgeable of the concept of contextualized ministry and this session proved to be very informative for all. Each participant had the opportunity in Session four to share their Personalized Ministry Plan.

At the suggestion of Doctoral Studies mentors, the researcher added a fifth session that included an overview of leadership. This overview included a brief look at some biblical leaders, some of the characteristics of leadership and some contemporary

thoughts on leadership. The researcher was grateful for the suggestion of her mentors as this session was the culminating session that the Minister Orientation Program needed.

Recommendations for further development or implementation of this Ministry Model

The first recommendation that this researcher would give any researcher who would be interested in replicating this model, would be to ascertain what level of orientation is necessary for their individual context. As mentioned earlier, it was not until the researcher began the implementation of the ministry model that several levels of orientation became more obvious to her. To further explain, an orientation could encompass an introduction to general concepts and tools, as was the case in this ministry model, but an orientation could also involve an expansion on the understanding of general concepts already known. For example, in a context that was already rich in the teaching of history and disciplines of ministry, sessions on those topics would be redundant. In such an instance, the researcher would recommend supplementing the Minister Orientation Program. As a suggestion, a mentoring component might be an effective supplement to a Minister Orientation Program. However, the development of a mentoring component would necessitate the development of the criteria and training for potential mentors as well as developing the guidelines to ensure a beneficial mentoring relationship. Separately, those two entities could be used as the bases for a further doctoral studies project.

The second recommendation would be to develop the orientation program as a six to eight week program rather than the initial four weeks as developed by this researcher. The decision to have four sessions was based on the time constraints of this doctoral

program but it would be beneficial to both participants and researcher alike to have more time to allow for more in-depth exploration of some of the topics as well as allowing for additional reflection time for the participants in the program.

Thirdly, the researcher would recommend that this program could be modified for the benefit of current ministers. Throughout the process of the development of this research project, the researcher was repeatedly asked the question, can existing ministers benefit from this model? After careful reflection, the researcher has determined that there are at least two ways that current ministers could benefit from the model.

The first way current ministers could benefit from this model is to use it as a supplemental teaching tool in the specific areas that are lacking in their ministerial training and development. For example, if a current minister has never been exposed to the disciplines of ministry, the program could supplement that minister's knowledge by providing the teaching resources in that area.

The second way, current ministers could benefit is through the development of a Personalized Ministry Plan. If the minister does not have a Personalized Ministry Plan, this model could aid in the development of such a plan that would incorporate the ministers' current experience as well as future training and development needed. Additionally, if a minister already has a plan in place this model could aid in the reflection on the existing plan and modifications to keep the plan current.

The last recommendation would be to incorporate a retreat component to the ministry model. One of the most rewarding aspects of the Minister Orientation Program as observed by the researcher was the camaraderie that developed among the participants in the Program. The researcher would assert that this camaraderie is important at any

stage in ministerial development and that the participation in a retreat would enhance the relationship that began to form in the group. Additionally, the retreat would provide additional time for teaching focused on areas that need additional reinforcement. A retreat would also serve to emphasize, the disciplines of ministry and the necessity for their development in a minister's life.

Future Projections for the Ministry Model

The researcher was given the opportunity to present the ministry model Appendix E for workshop presentation) at a Leadership Summit sponsored by the organization that the context is affiliated with. The Summit was held in March of 2006 in Myrtle Beach, South Carolina and was sponsored by the United Church of Jesus Christ (Apostolic). The researcher presented the concept of the Minister Orientation Program to two groups of 60 people. Each group was made up of current church leaders, including pastors, ministers, deacons and lay leaders. The reception to the Program was outstanding as many observed in written evaluations that the program was necessary for the continued advancement of the gospel of Jesus Christ on the earth.

This reception to the model has opened opportunities for discussions with the leadership of the United Church of Jesus Christ (UCJC) as to possible implementation of the Minister Orientation Program. It has been suggested that the program be instituted on a diocese level. The UCJC has eleven dioceses spanning from Canada to Jamaica. The suggestion for implementation is that the program would be offered at the diocese level to all new ministers who would attend sessions offered once monthly for six months.

Sessions would follow the pattern as developed in the model and would be taught by Diocesan leaders identified to be experts in the specific topical areas. Program participants would be encouraged to participate in this program as a pre-cursor to formal ministerial training.

It has also been suggested that workshops be provided at future Leadership Summits to assist current ministers with specific areas within the program that may be lacking in their ministerial training process thus far. For example, sessions on the disciplines of ministry, the work of the Holy Spirit could be offered to allow current ministers to benefit from teaching in those areas.

Additionally, there is marked interest in the concept of developing a Personalized Ministry Plan and using that concept not just for ministers, but for all who would like to work in ministry. The discussions and future implementations for these suggestions will be considered by the governing body of the UCJC in the upcoming months.

Final Reflections

This experience has been very rewarding for this researcher. Throughout this process, she has been able to identify and clarify the movement of God in her personal and ministry life. The desire to aid new ministers in ministerial development stems from this researchers personal background, of not growing up in the church or having a family of ministers to rely on for direction. This researcher believes her keen sensitivity to this need is as a result of observing God's divine providence in providing support and direction in her own process.

As time marches on, and the end appears to be closer, the need for well trained, disciplined and prepared ministers become paramount. It is often remarked in each generation, that we are living in the last days, but if the observations, calculations and signs of the times are looked at in light of the scriptures, it does seem that the end is near.

However, this is a time of hope for the Church of Jesus Christ because it opens up to us the wonderful charge towards global evangelism. Yet, this evangelism has to be led by men and women who have heard the clarion call from God, have lent themselves to spiritual and natural preparation and are actively listening to the voice of God for direction. As observed in the biblical foundations, the disciples were prepared for their important ministry by being with Jesus and observing Him as He served. So too, the end time minister must have substantial preparation.

This researcher has been blessed to be exposed to the process of study and reflection that encompasses the doctoral studies program at United Theological Seminary. Throughout this process, the researcher has been exposed to new and exciting ideas and concepts that have helped to revolutionize her concepts of ministry. The development of this Minister Orientation Program stems from the culmination of the teaching, reflections and observations gained particularly in the first three phases of this process. Words are inadequate to articulate the wealth of knowledge that has been garnered by this researcher throughout this process. The legacy of United Theological Seminary's teaching can be seen in the thoughtful development of this Minister Orientation Program as a mechanism to enable new ministers to transition and orient to the great responsibility that comes with ministry.

Indeed the call to ministry is perhaps one of the greatest calls, second only to the call to be a child of God. It is the hope of this researcher that this body of work will serve those who are called and will be called. This researcher's greatest wish is that a new minister will go through this program and come out equipped to accomplish the task of ministry assigned to his or her hands. As illustrated through the Minister Orientation Program, this process is a vehicle that can be effectively used to affect the orientation and training process of new ministers. This projects success (ascertained by the fact that it accomplished its intention, to affect attitudinal change in the participants) indicates the necessity for this program within the context. As stated earlier, there are several ways this program can be improved upon but the researcher believes that the Minister Orientation Program did accomplish its assignment. With further development this program could serve the ministerial body in years to come.

For this researcher, ultimately, the greatest conclusion to the matter is to hear the words of our Lord, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord".¹ This is her prayer for each minister who serves in the Kingdom of God.

¹ Matthew 25:21 KJV

APPENDIX A**MINISTER ORIENTATION PRE & POST TEST**

ID #:
_____Demographic Information

Age: _____

Gender: _____

Marital Status: _____

Education (please include all theological training, seminars,
courses you have taken):

MINISTER ORIENTATION PROGRAM PRE and POST TEST

ID #:

Survey Questions: Please select answer based on the following: Strongly Agree, Agree, Neutral, Disagree, Strongly Disagree

Question	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
Knowledge of the history of ministry in the Apostolic church is useful and important for the development new ministers.					
The history of the Apostolic church is traced to the bible.					
My personal knowledge of the history of the Apostolic church is sufficient for ministerial development.					
Knowledge of the Disciplines of ministry is useful for new ministers.					
My personal knowledge of the disciplines of ministry is sufficient for ministerial development.					
Knowledge of the Work of the Holy Spirit is useful for new ministers.					
My personal knowledge of the work of the Holy Spirit is sufficient for ministerial development.					
Knowledge of Spiritual Gifts is useful for new ministers.					
My personal knowledge of spiritual gifts is sufficient for ministerial development.					
I know my spiritual gifts.					
Knowledge of Ministry within the church and community is useful for new ministers.					
My personal knowledge of ministry within the church and community is sufficient for my ministerial development.					
I have a Ministry Plan for my ministerial development.					

Survey Questions:

1. Please give an example of why church history is useful in the development of new ministers.
2. Please explain what the disciplines of ministry means to you.
3. Please describe your understanding of the work of the Holy Spirit.
4. Please list your spiritual gifts and why you consider it to be a spiritual gift. If unsure please list "Not applicable".
5. How can your spiritual gifts benefit the church and community? Please describe. If unsure please list "Not applicable".

APPENDIX B

**SAMPLE OF MINISTER ORIENTATION PROGRAM SESSION
AGENDA AND SESSIONS OUTLINE**

Minister Orientation Program
February 9, 2006
7:30 p.m. – 9:00 p.m.

Session I - Agenda

- I. Opening Prayer
- II. Pre-test
- III. Introduction to the Minister Orientation Program
- IV. Introduction to the Ministry Development Plan
- V. The History of Ministry in the Apostolic Church
- VI. Questions
- VII. Closing Prayer

Session II is scheduled for next Thursday, February 16, 2006 at 7:30 p.m.

Minister Orientation Program Sessions Outline

Session I – Thursday, February 09, 2006

- Pre-test
- Introduction to Orientation
- The History of Ministry in the Apostolic Church
- Introduction to the Personalized Ministry Plan (PMP)

Session II – Thursday, February 16, 2006

- The Disciplines of Ministry
- The Work of the Holy Spirit
- Introduction to Spiritual Gifts/Gift Assessment

Session III – Thursday, February 23, 2006

- Spiritual Gifts – Part 2
- Ministry in the Church & Community (Contextualized Ministry)
- The Personalized Ministry Plan – Part 2

Session IV – Thursday, March 2, 2006

- Individual Presentation of Personalized Ministry Plan (PMP)
- Summary of Minister Orientation Program
- Post-test

Note: Session V was added on Thursday, March 9, 2006 and the topic covered was Leadership as well as Personalized Ministry Plan.

APPENDIX C
SAMPLE MINISTER ORIENTATION SESSION HANDOUTS

Pentecost Prior to Azusa Street

Los Angeles was not the only place and time of spiritual renewal, however. The Spirit of God was being poured out in other parts of the world simultaneously. Revival was sweeping parts of Europe, specifically in Wales. In the United States the same transforming revivals were taking place in Minnesota, North Carolina, and Texas. Among the spiritual manifestations accompanying these outpourings included remarkable healings, complete transformations of lifestyle, deliverance from ungodly habits, physical demonstrations of emotion, and speaking in languages unknown to the speaker. For centuries there had been testimonies of some of these same manifestations among isolated groups, such as the Huguenots in France and Irvingites in England. In 1891 Daniel Awrey spoke in other tongues in Delaware, Ohio, and his wife spoke in tongues in 1899 in Beniah, Tennessee. Since the days of the early apostles, there are recordings throughout history of men and women speaking in languages unknown to them. And to those who met at Azusa Street it was viewed as a sign of the restoration of true New Testament Christianity. These early “Pentecostals” believed they were experiencing the same infilling of God’s power as the apostles did on the Day of Pentecost. Obeying the commands of Christ upon His ascension, the early apostles gathered together in Jerusalem to await the promised Holy Spirit, who empowered the Christian Church to complete the work that Christ had started on the earth. Even today, Pentecostal and Charismatic believers reflect on the passages recorded by Luke in Acts, chapter 2: “And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance,” (Acts 2:1-4, KJV).

In addition, sincere Christians in Los Angeles had been praying for revival and seeking more of God for several years prior to the 1906 outpouring. Frank Bartleman, a revival participant, wrote, “It would be a great mistake to attempt to attribute the Pentecostal beginning in Los Angeles to any one man, either in prayer or in preaching... ‘Pentecost’ did not drop suddenly out of heaven. God was with us in large measure for a long time before the final outpouring.” In addition to Bartleman, some of those early seekers included E. J. Boehmer, Elmer Fisher, Joseph Smale, Demos and Goolisar Shakarian, and Louis and Cena Osterberg. Consumed with the desire for more of God, these men and women prayed, witnessed, preached, and prophesied about a forthcoming outpouring of God’s Spirit.

Charles Fox Parham influences the Pentecostal Movement

While great revivals were taking place around the world, perhaps the most noted outpouring prior to the Los Angeles revival occurred in January 1901 at the Bethel Bible School in Topeka, Kansas. After studying the Bible and spending time in prayer, several students experienced glossolalia (speaking in other languages). Agnes Ozman is reported to have been the first to receive the experience, followed by several other students and the teacher, Charles Fox Parham. As a result, Parham soon coined the term that speaking in other tongues was the “Bible evidence” that one had been baptized with the Holy Ghost,

becoming convinced that this was in accordance with scripture. Up to this point most holiness adherents believed that one was baptized with the Holy Spirit upon being sanctified. Parham and others, however, taught that there were three works of grace available for the Christian, namely salvation, sanctification, and the baptism of the Holy Ghost with the “Bible evidence” of speaking in other tongues.

Meanwhile, William Seymour was traveling throughout the United States in search of a better life. An African-American from Louisiana, he was the son of former slaves. Much of Seymour’s childhood spiritual influence came from Roman Catholicism and Baptist traditions. It was during his travels that Seymour entered into a personal relationship with Jesus Christ.

- He was converted in Indianapolis and joined the Methodist Episcopal Church. A few years later he was “wholly sanctified” in Cincinnati, Ohio, during his affiliation with another holiness group. He became a preacher following a severe case of smallpox that left him blind in one eye and his face disfigured.

In 1905 Seymour traveled to Houston, Texas, in search of relatives. There he attended a black holiness congregation pastored by Lucy Farrow. (She was a former slave and the niece of famous abolitionist Frederick Douglass.) Farrow moved to Kansas City to serve as a governess and cook for evangelist Charles Fox Parham, at which time Seymour became the interim pastor for the holiness congregation in Houston. In the late fall of 1905, Farrow returned to Houston and testified of her spiritual experience. She had been baptized with the Holy Ghost with the evidence of speaking in other tongues. Soon after Farrow returned to Houston, Parham relocated his ministry there as well.

Parham conducted services in Bryan Hall and taught training classes on conviction, repentance, sanctification, healing, the Holy Spirit in different operations, prophecies, and the Book of Revelation. Seymour was faithful in attending Parham’s services and training sessions. However, due to segregation laws of the time Seymour was forced to sit in the hallway while listening to Parham and others teach. He was not even permitted to pray with others while seeking the baptism of the Holy Spirit. Nonetheless, Seymour hungered for more of God and was determined to learn. Parham later noted that Seymour could recite word-for-word the teachings he learned while sitting under Parham’s ministry.

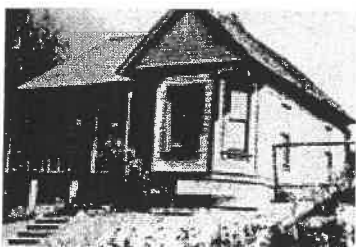
Pentecost Comes to California

Los Angeles resident Neely Terry, who attended a small holiness church pastored by Julia Hutchins, made a trip to Houston, Texas, in 1905. She attended the church that William Seymour was pastoring. Although Seymour had not yet received the baptism of the Holy Ghost with evidence of speaking in other tongues, he was convinced that it was biblical and preached the message with great fervency. Impressed by Seymour’s character and message, Terry told her church about him upon her return to California and they invited him to visit. Seymour agreed to go, much to the shock of Charles Parham and others in Houston.



Nonetheless, they laid hands on him and sent him forth for his evangelistic endeavor, which was originally scheduled to last for one month.

Seymour arrived in Los Angeles on February 22, 1906, and within two days was preaching at the holiness church pastored by Julia Hutchins. He preached on regeneration, sanctification, faith healing, and the baptism of the Holy Ghost with evidence of speaking in other tongues. Hutchins rejected Seymour's teaching and within a few days locked the doors of the church to keep him from preaching there. A council of elders rejected Seymour's teaching, predominately because he had not yet experienced the blessing about which he was preaching. Some felt that he should discontinue preaching about the baptism of the Holy Spirit and speaking in other tongues. Yet, in the midst of the persecution, Seymour continued to be steadfast and unmovable in his work for the Lord. Those in the congregation who were hungering and thirsting after the deeper things of God felt compelled to spend hours in prayer. Several received confirming visions that God was about to bless Los Angeles with a spiritual outpouring.



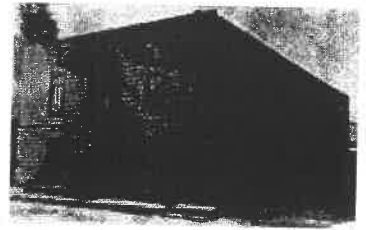
The group continued to gather for prayer and worship, ultimately conducting services in the home of Richard and Ruth Asbery at 214 Bonnie Brae Street. Others learned of the meetings and began to attend, including some white families of nearby holiness churches. Then, on April 9, 1906, a breakthrough occurred as Edward Lee was baptized with the Holy Spirit and began to speak in tongues after Seymour had prayed with him. The two then made their way to the Asbery home. There they had a song, prayers and testimonies, followed by Seymour's sermon using Acts 2:4 as a text. Following the sermon Lee raised his hands and began to speak in tongues. The Spirit of God moved upon those attending and six others began to speak in tongues that same evening. Jennie Moore, who would later marry William Seymour, was among them. She became the first woman in Los Angeles to receive the Spirit-baptism. She then began to sing in tongues and play the piano under the power of God, having never played the piano prior. A few days later, on April 12, William Seymour finally received his baptism at about four o'clock in the morning, after having prayed all night long.

One eye-witness, Emma Cotton, later reminisced about those experiences: They shouted three days and nights. The people came from everywhere. By the next morning, there was no way of getting nearer the house. As the people came in they would fall under the power, and the whole city was stirred. They shouted there until the foundation of the house gave way, but no one was hurt. During those three days, there were many people who received their baptism, who had just come to see what it was. The sick were healed, and sinners were saved just as they came in.

Moving to Azusa Street

Following the initial outpouring of the Holy Spirit in Los Angeles, interest grew in the prayer meetings. The crowds became too large for the Asbury home on Bonnie Brae Street and were moved to the yard. Soon this became too limited as well. The group then

discovered an available building at 312 Azusa Street, which had originally been constructed as an African Methodist Episcopal Church. Having fallen into disrepair, the building was used as a stable to house hay and livestock. Nonetheless, it was secured and cleaned in preparation for services. Within days, the Los Angeles press learned of the revival services conducted at the Azusa Street Mission and newspaper reports were published throughout the United States and the world. Thousands learned of the revival and were drawn to the meeting. They all came together in worship: men, women, children, black, white, Hispanic, Asian, rich, poor, illiterate, and educated. They flocked to Los Angeles with both skepticism and spiritual hunger.

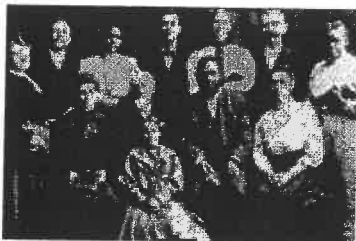


In September 1906 a local newspaper reporter frowned on the events taking place and wrote that the Azusa Street mission was a “disgraceful intermingling of the races...they cry and make howling noises all day and into the night. They run, jump, shake all over, shout to the top of their voice, spin around in circles, fall out on the sawdust

blanketed floor jerking, kicking and rolling all over it. Some of them pass out and do not move for hours as though they were dead. These people appear to be mad, mentally deranged or under a spell. They claim to be filled with the spirit. They have a one eyed, illiterate, Negro as their preacher who stays on his knees much of the time with his head hidden between the wooden milk crates. He doesn't talk very much but at times he can be heard shouting, ‘Repent,’ and he's supposed to be running the thing... They repeatedly sing the same song, ‘The Comforter Has Come.’”



Yet, while some stirred the waters of opposition, the river of God's Spirit was flowing mightily in Los Angeles. God had proven faithful in answering prayer; revival had come. Within months the Azusa Street mission, known as the Apostolic Faith Mission, was the largest congregation in the city, with as many as 1300 attending the services, and the revival fervor continued for three years. Services were held three times daily, often without a break in the “spontaneous” services. Humility was fundamental at the mission, and Seymour often admonished that “our highest place is low at His [Jesus'] feet.” The



message was the love of God, and unity and equality were priority. Frank Bartleman noted, “The ‘color line’ was washed away by the blood.” Women were provided positions of leadership at the mission as well. The Apostolic Faith, published by the mission and reaching a worldwide distribution of more than 50,000, promoted such unity. In 1907 the paper noted, “One token of the Lord's coming is that He is melting all races and nations together, and they are

filled with the power and glory of God. He is baptizing by one spirit into one body and making up a people that will be ready to meet Him when He comes.”

Eyewitness Accounts from Azusa Street:

Revival participant A. C. Valdez, Sr. later wrote: On the platform, a black man [Seymour] sat behind two wooden boxes, one on top of the other. They were his pulpit.... Occasionally, as Pastor Seymour prayed, his head would be so low that it disappeared behind the top wooden box.... Everything about the Azusa Street Mission fascinated me—especially the prayer or “tarrying room” on the second floor. Usually one hundred or more black, brown and white people prayerfully waited there for the Holy Spirit to come upon them. Dozens of canes, braces, crutches and blackened smoking pipes leaned against the barn like walls.

Many times waves of glory would come over the tarrying room or meeting room, and people would cry out prayers of thanks or praise as they received the baptism in the Holy Spirit.

Meetings used to go past midnight and into the early hours of the morning. Hours there seemed like minutes. Sometimes after a wave of glory, a lot of people would speak in tongues. Then a holy quietness would come over the place, followed by a chorus of prayer in languages we had never before heard.

Many were slain in the Spirit [in a trance-like state], buckling to the floor, unconscious, in a beautiful Holy Spirit cloud, and the Lord gave them visions.

How I enjoyed shouting and praising God. During the tarrying, we used to break out in songs about Jesus and the Holy Spirit, “Fill Me Now,” “Joy Unspeakable,” and “Love Lifted Me.”

Praise about the cleansing and precious blood of Jesus would just spring from our mouths. In between choruses, heavenly music would fill the hall, and we would break into tears.

Suddenly the crowd seemed to forget how to sing in English. Out of their mouths would come new languages and lovely harmony that no human beings could have learned.

Beyond Azusa Street

As a direct result of the Azusa Street outpouring, thousands of individuals were led into a deeper relationship with Jesus Christ. People began to study the Word of God, become convicted of sin, and surrender their lives to Christ. They were baptized with the Holy Ghost, who led and guided them into greater spiritual truths found in the Word of God. The Spirit of God empowered them with boldness to fulfill the great commission. Signs and wonders followed those who believed, such as blinded eyes being opened, deaf being able to hear, mute being able to speak, the lame made to walk, and the dead raised to life again. Such reports are commonplace among these early Pentecostal believers, and all of these signs testify of the glory and power of the Risen Christ. These early Spirit-filled believers considered everyone to be witnesses, and many sailed to foreign lands as missionaries to share the gospel message. This move of God was not only for Los Angeles, but it was for the whole world—even future generations. What happened at Azusa Street has helped renew Christianity, bringing fresh vision and passion to the Great Commission. Consumed with zeal for God and empowered by the Holy Spirit, individuals have taken the Word of God to diverse villages and races across the globe. As a result many have learned of the love and grace of Christ, ultimately preparing the world

for His return. That same power of God is still filling men and women with the Holy Spirit to continue the work of Christ throughout the world. Ultimately hundreds of millions have been reached as an indirect result of Azusa Street. Today there are more than 500 million Pentecostal and Charismatic believers across the globe. May we continue to go forward in the power of the Holy Spirit as witness and ministers to reach this world for Jesus Christ.

William Seymour ~ A Brief Biography

William Joseph Seymour, pastor of the Azusa Street mission, is recognized globally for his influence on the Pentecostal movement of the Twentieth Century. Born on May 2, 1870 in Centerville (St. Mary Parish), Louisiana, his parents had been slaves and his father fought with the Union Army during the US Civil War. Seymour was reared in poverty and began traveling at a young age—living in Memphis, St. Louis, and Indianapolis. At age 25, he worked as a waiter for some of the most upscale restaurants and hotels in Indianapolis.

Early Spiritual Experiences

It was in Indianapolis that Seymour personally accepted Jesus Christ, although during childhood he was affiliated with the Baptist Church and the Roman Catholic Church. (He was christened in the Catholic tradition on September 4, 1870, at the Church of the Assumption in Franklin, Louisiana.) Upon his adult conversion in Indianapolis he joined the Simpson Chapel Methodist Episcopal Church and became firmly established in the rising Holiness movement. A few years later, while living in Cincinnati, Ohio, he received a deeper spiritual experience and testified of being “wholly sanctified.” There he joined the Church of God Restoration Movement, also known as The Evening Light movement. This group taught that a great outpouring of the Holy Spirit would precede the return of Christ, and they were committed to a radical holiness doctrine and promoted Christian unity and racial reconciliation.

In 1905 Seymour moved to Houston, Texas, in search of relatives. He attended a black holiness congregation pastored by Lucy Farrow, and soon he served as interim pastor when Farrow moved to Kansas City to work in the home of Charles Fox Parham. Later that year, Farrow returned to Houston and testified of her baptism with the Holy Ghost with the evidence of speaking in other tongues. Soon afterward, Charles Fox Parham relocated his ministry to Houston and taught Bible training classes. Seymour faithfully attended these classes despite segregation laws of the time, which forced him to sit in the hallway while listening to Parham and others teach. Seymour was not even permitted to pray with others while seeking the baptism of the Holy Spirit. Nonetheless, Parham later noted that Seymour could recite word-for-word the teachings he learned while sitting under Parham’s ministry.

Receiving the Baptism of the Holy Spirit

In 1906 Seymour arrived in Los Angeles, California, upon accepting an invitation to preach at a Holiness mission there. Seymour’ preached on the baptism of the Holy Ghost with evidence of speaking in other tongues and other subjects. However, because he had not received the Holy Spirit baptism personally, many were skeptical and he was

forbidden to preach for the congregation. Seymour then began participating in a Bible study and prayer meeting at the home of Richard and Ruth Asbery at 214 Bonnie Brae Street. Soon several individuals were baptized with the Holy Spirit and began to speak in tongues, including William Seymour. He finally received his Holy Spirit baptism about four o'clock in the morning on April 12th, after having prayed all night.

A Faithful Pastor

Interest in the movement increased, and soon the services relocated to 312 Azusa Street in Los Angeles. Seymour led these services with the help of a volunteer staff comprised of blacks, whites, men and women. The local press published stories about the spiritual manifestations experienced at the mission, and soon other newspapers throughout the United States and the world were informing readers about the Azusa Street outpouring. Seymour also published *The Apostolic Faith* magazine that was circulated globally. Upon learning about the revival, thousands of individuals attended the meetings, experienced spiritual transformations, and carried the message of Jesus and His power throughout out the world. The revival continued unabated for about three years, until 1909.

During the peak of the Azusa Street meetings, Seymour married Jennie Evans Moore on May 13, 1908. She had been active in the Asbery home Bible studies and was a faithful participant at the Azusa Street mission. She and Seymour formed a ministry team, and she often preached at the mission in his absence. The couple resided in a small apartment above the mission.

Leaving a Legacy

Following the revival, Seymour continued to serve as pastor of the Apostolic Faith Mission on Azusa Street. He envisioned organizing schools, rescue missions, and planting other congregations, but most of these goals were never actualized before his death. He also traveled throughout the United States, fervently preaching against racism. Ironically, he ultimately suffered rejection from some of his initial converts over racial issues.

William Joseph Seymour died on September 28, 1922, and is buried at Evergreen Cemetery in East Los Angeles, California. His widow, Jennie, continued to pastor the mission after his death until at least 1931.

Hailed by some as the founder of the modern Pentecostal movement, Seymour's consecrated lifestyle, devotion to prayer, and unwavering commitment to preach Jesus Christ and the full gospel helped spark spiritual renewal in the United States and the world. Today, over half a billion Pentecostal and Charismatic believers throughout the world are a testimony of the pivotal impact that the Azusa Street meetings had on Christianity. Consequently, the Azusa Street revival has been noted as one of the major world events of the Twentieth Century. It is evident that William Seymour was a willing vessel devoted to his Lord, and that God used him in a powerful way to help spread the message of Jesus Christ to all the nations of the earth.

Sources

Much of this historical material was gleaned from the research of Larry Martin, <http://www.azusastreet.org>, particularly from his books:

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5 action Items that can be used in the Personal Ministry Plan (PMP)*

Pursue a balanced quality education

- ❖ This may mean seminary, or biblical institute classes, or online classes;
- ❖ Training is important and theological training is helpful in ministry
- ❖ Be careful to prepare yourself academically for your particular call of ministry.
- ❖ Training should be both general and specific to the nature of your call

Continue to grow in your personal relationship with Christ

- ❖ Develop your spiritual disciplines
- ❖ Spend time in the Word of God and develop a love and appreciation for the Word
- ❖ Learn how to pray and be diligent in your prayer time; pray without ceasing
- ❖ Spend time in worship and thanksgiving

Get involved in a variety of ministry situations to gain valuable experience

- ❖ Look for things to do in the church
- ❖ Volunteer to serve in areas that may be related to your call, for example: work in Vacation Bible School, go to a local nursing home
- ❖ Look for ways to develop leadership qualities.
- ❖ On the job training is valuable and will supplement other educational training

Find a minister whom you respect to serve as a mentor

- ❖ Finding someone who has walked the path you are beginning to follow will be invaluable
- ❖ This is someone you should be comfortable to talk with, who you might be able to observe and learn from

Pray for God to open ministry opportunities for you

- ❖ Be prayerful as you see God for ministry opportunities that He has designed to enhance the ministry He has assigned you to
- ❖ Don't be too small to do the big things or too big to do the small things

*Taken from God's Call: The Cornerstone of Effective Ministry by Neil Knierim and Yvonne Burrage

THE DISCIPLINES OF MINISTRY

Christians over the years have learned that certain disciplines and practices help them keep the spiritual channels open and help keep the heart turned toward God. These disciplines can't save you; they can't even make you a holy person. But they can heighten your desire, awareness, and love of God by stripping down the barriers that you put up within yourself and some that others put up for you. What makes something a 'spiritual discipline' is that it takes a specific part of your way of life and turns it toward God. A spiritual discipline is, when practiced faithfully and regularly, a habit or regular pattern in your life that repeatedly brings you back to God and opens you up to what God is saying to you. Christian devotional practice is squarely centered on Jesus Christ as found in the New Testament. When Christ is not at the heart of it, it may still be beneficial in some way, but it is not being practiced in a *Christian* way. In the end, if it does not help you follow Christ, it is of no real worth.

WHAT'S SO SPECIAL ABOUT DISCIPLINES?

Spiritual disciplines help to keep our relationship with God in good working order, and even help develop intimacy. But no discipline is able to create or start one's relationship with God. Nothing we do can do that; Christ did it already. No discipline can earn us heavenly brownie points, because there are no such brownie points to earn. No discipline gives us even the briefest moment of escape from our broken nature. No discipline can make us more valuable as persons, or make us inherently more of a leader. Your life may go smoother because of it, but it may get much rougher, and neither is really the point of it.

Disciplines and practices are tools that are a part of cooperating with the Spirit on the task of remaking us into what God wants us to be. Tools, not magic, not willpower. Tools of surrender and remanufacture. Tools that are used with Scripture, not in its stead. Powerful tools, but only because of the powerful One we're working with. And you are not the foreman on this job.

The Power Is God's

"To know the mechanics does not mean that we are practicing the Disciplines. The Spiritual Disciplines are an inward and spiritual reality, and the inner attitude of the heart is far more crucial than the mechanics for coming into the reality of the spiritual life."

----- **Richard Foster**, *Celebration Of Discipline* 2nd ed. (Harper, 1988), p.3

Spiritual practices can be sound and helpful, but they can become the home of superstition and magic, too. Take, for example, prayer beads. This practice has traveled from India to the Sufi Muslims, through the Crusaders to the Roman Catholic Church, where it lives on in the form of the rosary. The idea is simple : a chain or bracelet of beads is used to remind you to pray and keep track of prayer wherever you go throughout the day. The beads can also be used to help you remember key parts of Jesus' life and

work. When used that way, the beads can be a devotional blessing. Especially in tough and pressing situations, what you recall and re-speak with the beads can help send your attention and trust back to God. However, for most people who use them, in whatever religion, the beads (or the prayers associated with them) start to take on a magical or superstitious aura. It is as if, when used correctly, the beads had miraculous powers that God or the saints had to answer to, or as if they gave some unique contact with God, or as if saying them backwards or in some wayward manner could act as a curse, or as if forgetting to use them would cause your life to crumble. To that, one thing must be made very clear : **NO** bead chain, cloth, jewelry, flag, statue, icon, symbol, or medal, and **NO** devotional practice or body position or sequence of words or numbers, has *ever* made God respond any better to any prayer, nor made heaven or earth or hell or anything else supernaturally bend to anyone's bidding. God does not work that way; God's created world does not work that way. Devotional aids are there to help *you* direct *yourself* toward God. The moment you believe they have any powers or merit of their own, you believe in magic, you are being idolatrous, and you are breaking the first of the Commandments. If you find yourself having that attitude, **stop** doing the practice or using the devotional aid, right now. Become more aware of your superstitious tendency, and try something else that might cause less of a problem for you.

QUOTES

"Self-respect is the fruit of discipline : the sense of dignity grows with the ability to say no to oneself."

----- **Abraham J. Heschel**

"Resolved: that all men should live for the glory of God.

Resolved second: that whether others do or not, I will."

----- **Jonathan Edwards**

"The detachment from the confusion all around us is in order to have a richer attachment to God. Christian meditation leads us to the inner wholeness necessary to give ourselves to God freely."

----- **Richard Foster**, **Celebration Of Discipline** 2nd ed. (Harper, 1988), p.21

"Meditation has no point and no reality unless it is firmly rooted in *life* ."

----- **Thomas Merton**, **Contemplative Prayer** (Doubleday, 1969), p.39

"By means of the imagination, we confine our mind within the mystery on which we meditate, that it may not ramble to and fro..."

----- **Francis deSales**, **Introduction To the Devout Life**

"If you get the idea to do something good, just do it. It might be the Holy Spirit."

----- **Mary Stearns Sgarioto**, in **Lutheran Woman Today**, May 1995.

"First, let [fasting] be done unto the Lord with our eye singly fixed on Him. Let our intention herein be this, and this alone, to glorify our Father which is in heaven."

----- **John Wesley**, as found in the collection **Sermons On Several Occasions** (Epworth, 1971), p.301

Celebration of Discipline The Path to Spiritual Growth by Richard Foster Notes from Book

- ❖ Purpose of the Spiritual Disciplines is the total transformation of the person.
- ❖ The disciplined person is the person who can do what needs to be done when it needs to be done.
- ❖ The Disciplines are a means to liberation.

The Inward Disciplines:

- **Meditation**

- "The ability to hear God's voice and obey His word." Adam & Eve communed with God in the garden before the Fall. They talked to God and He talked to them.
- In meditation we "grow into "a familiar friendship with Jesus" (Thomas a Kempis)
- Introduces us to the inner life

- **Prayer**

- Prayer catapults us on the frontier of the spiritual life.
- Is the most central discipline because it ushers us into perpetual communion with God.
- To pray is to change. Prayer is the central avenue God uses to transform us.
- In real prayer, we begin to think God's thoughts after him, we desire the things He desires, to love the things He loves, to will the things He wills
- Real prayer is something we learn

- **Fasting**

- Biblical fasting centers on spiritual purposes.
- Jesus' first statement about fasting had to do with motive (Matt:6:16-18)
- Fasting must center on God; it must be God-initiated and God-ordained.
- Fasting reveals the thing that controls us.
- Fasting help us keep our balance in life.

- Fasting will bring breakthroughs in the spiritual realm that will happen no other way.
- **Study**
 - Transforms our minds through the renewal of mind which aim at replacing old destructive habits of thought with new life-giving habits.
 - Study is the primary way to help us to “think on these things” (Phil. 4:8)
 - Study is a specific kind of experience in which through careful attention to reality the mind is enabled to move in a certain direction. (the mind will take on an order, conforming to the order upon which it concentrates)
 - Four steps:
 - Repetition
 - Concentration
 - Comprehension
 - Reflection

The Outward Disciplines:

- **Simplicity**
 - Inward reality that results in an outward life-style
 - Jesus declared war on materialism in the bible – Luke 16:13
mammon is translated in the Aramaic – wealth
 - Simplicity sets possessions in proper perspective
 - Simplicity is the only thing that sufficiently re-orientes our lives in order that we can genuinely enjoy possessions without the possessions destroying us.
 - Central point is to “seek first the Kingdom of God and His righteousness and then everything will come in proper order. (Matt 6:25-33)
 - Simplicity is freedom not slavery, refuse to be a slave to anything but God.
- **Solitude**
 - Solitude is inner fulfillment
 - Solitude is a state of mind and heart more than it is a place
 - Without silence there is no solitude
 - The tongue is a thermometer, it gives our spiritual temperature, it is also a thermostat it regulates our spiritual temperature.
 - Find snatches of solitude in your day
 - The fruit of solitude is increased sensitivity and compassion for others
- **Submission**

- Discipline of laying down the burden of always getting our way.
- The freedom to give up your rights for the good of others
- Jesus calls us to self-denial but not self-hatred
- Our happiness does not have to be dependent upon getting what we want
- Jesus lived a life of submission
- Revolutionary subordination calls us to live in submission to human authority until it becomes destructive

- **Service**

- Produces great liberty
- It enables us to say no to the world's idea of a "pecking order"
- True service comes from relationship with God
- True service does not distinguish the small from the large
- True service does not require a reward
- True service is free of the need to calculate results
- True service is not affected by moods and whims and is not temporary
- Nothing disciplines the inordinate desires of the flesh like service
- Nothing transforms the desires of the flesh like serving in hiddenness.
- Every time we crucify the flesh we crucify pride and arrogance

The Corporate Disciplines:

- **Confession**

- Confession is a grace and discipline
- It is hard for us to see our church community as a community of sinners saved by grace
- A formalized confession can have advantages: It does not allow for excuses, forgiveness is expected and given in absolution (1st John 1:9), it allows for penance (an opportunity to pause a moment to consider the seriousness of our sin, not as a way of earning forgiveness)
- For a good confession three things are needed: an examination of conscience, sorrow and a determination to avoid sin – St. Alphonsous Liguori
- Confession involves concrete sins, not only outward sins but sins of the heart (pride, anger, fear), sins of the flesh (gluttony, sloth, murder, adultery, fornication)
- Sorrow is necessary for a good confession
- Discipline of confession brings an end to pretense

- **Worship**

- God is actively seeking worshippers

- Worship is our response to the overtures of love from the heart of the Father
- We have not worshiped the Lord until Spirit touches spirit.
- A.W. Tozer – the essence of idolatry is the entertainment of thoughts about God that are unworthy of Him.
- A vital feature of worship is being gathered together – the early church gathered for worship
- Worship is an ordered way of acting and living that sets us before God so He can transform us.
- Avenues into worship: Stillness, Praise,
- Worship involves our whole being, body, mind and spirit
- Steps to worship
 - Practice the presence of God daily
 - Have different experiences of worship
 - Prepare for corporate worship
 - Be willing to be gathered in the power of God
 - Cultivate Holy Dependency
 - Absorb distractions with gratitude
 - Learn to offer a sacrifice of worship

- **Guidance**

- Our culture promotes private guidance, which has been a product of the emphasis on individualism
- Guidance speaks to seeking out the advice of wise counselors.
- Matters of highest personal importance can be brought to the believing community for discernment
- Guidance can come through a spiritual director –one who is God’s usher and leads souls in God’s way and not his own. The spiritual director will lead to the real Director (God).
- Danger in guidance could include: Manipulation and control by leaders.

- **Celebration**

- Celebration is at the heart of the way of Christ
- Celebration brings joy into life and joy makes us strong
- Celebration is central to all the Spiritual Disciplines; without a joyful spirit of festivity the Disciplines become dull
- Genuine Joy comes through obedience to Christ
- To elicit genuine celebration, obedience must work itself into the ordinary fabric of our lives
- Joy is the end result of the Spiritual Disciplines functioning in our lives
- The Spirit of Celebration comes when we have learned “to be careful for nothing” that comes through trusting God

In summary:

Meditation heightens our spiritual sensitivity which leads to prayer. **Prayer** involves **fasting** as an accompanying means. We can effectively move into **study** which gives us the discernment about ourselves and the world in which we live. Through **simplicity** we live with others in integrity. **Solitude** allows us to be genuinely present to people when we are with them. Through **submission** we live with others without manipulation and through **service** we are a blessing to them. **Confession** frees us from ourselves and releases us to **worship**. Worship opens the door to **guidance**. All the Disciplines freely exercised bring forth the doxology of **celebration**.

The Work of the Holy Spirit*

- Jesus is the ultimate example of being 'Spirit-filled'. The Spirit shows up in force in every part of Jesus' mission as Messiah :
 - Conception and Birth ([Luke 1:35](#))
 - Baptism ([Mark 1:9-11](#); [Luke 3:21-22](#); [John 1:31-34](#))
 - the reading at his home synagogue ([Luke 4:14-21](#), [Isaiah 61:1-2](#))
 - Ministry work ([Matthew 12:18](#))
 - Miracles ([Matthew 12:22,28](#))
 - Preaching ([Luke 4:18-21](#))
 - Temptations ([Mark 1:12](#), [Luke 4:1-13](#))

When Christ ascends, He sends the Holy Spirit in his place ([John 16:7-8](#), [20:22](#); also [Acts 1:5,8](#); Peter's own words in [Acts 2:33](#); [1 Peter 1:12](#)).

For some details on how the Spirit is sent by Christ to continue Christ's work, see [John 14-16](#). Especially see [John 3:34](#); [7:39](#); [14:26](#); [15:26](#); [16:7](#). The Spirit shows us what we can't otherwise know about Christ.

The Spirit is at work, showing us what Christ has done, and how that makes a difference in what's going on around us. The Spirit's witness to Christ doesn't function like a hypertext link. One doesn't click one's mouse on the Spirit's doings and get taken to the front page of Jesus' Cybersalvation Web Site.

- ✚ First of all, your mouse-clicking takes more initiative than you can take in restoring your relationship with God (or, in church-talk, it's God's grace in Christ's work on the cross that saves you, not anything you do).
- ✚ Second, the Spirit leads us into Christ's presence and Christ's character, two things that don't pop up on a screen and say 'I'm here'. Then, the Spirit works to get our own Web Site to take on the character that others would recognize as Christ's, for instance, by removing the annoying banner ads for the causes and ideas we're stuck on, or the irritating pop-up windows with our excuses, or the sneaky spy cookies that gather the information we might want to use against others. The Spirit is trying to push this Body of the Scared past their fears into full contact with the rest of reality, especially with other people who are not aware of Christ, or who hear the Name and yawn.

"The Holy Spirit does his work by making Christ present among us, and Christ can do his work on earth only by being present in his Holy Spirit."

Regin Prenter, *The Word and the Holy Spirit* (Augsburg, 1965, orig. 1952), p.101

- The Holy Spirit works in us to make clear to us what purpose God has in mind for us. The Spirit guides us :
 - Through Scripture. As we steep ourselves in it, the Spirit that moves it moves us more and more.
 - Through circumstances (Acts 16:10), bringing about endings and beginnings, opportunities and completions, opening and closing doors to the hallways of life.
 - Through other believers, as happened in choosing the first seven deacons (Acts 6), and with the church in Antioch in sending Paul and Barnabas out on their mission (Acts 13). (In no way is this sure thing; everyone else can be very wrong. But it is one way the Spirit sometimes uses for showing us what to do.)
 - Through prayer. Paul speaks of the peace of Christ ruling in our hearts when we pray about our decisions. The Spirit may bring to us an inner peace about our course of action. This peace doesn't fill you with intellectual certainty, but with a confidence you can live by. (A feeling of peace, too, can be wrong. If so, the Spirit will use Scripture to eventually cause the peace to be disturbed.)
-
- The Spirit pours faith into us. The tactics will be different from one person to another. It may be through a sermon, a worship service, a youth event, a song, a testimony, an act of kindness, a relationship of love, a struggle of conscience, a brush with disaster or insanity, a steady gradual series of changes, a blissful 'peak experience' moment, a shaken-up charismatic experience, or a whisper calling to you from inside.
- The Spirit gives gifts which make the Body work effectively and powerfully.
- The Spirit is at work moving people to compassion for others.
- Change happens when God's purposes are revealed, and revealing is a work of the Spirit. The Spirit breaks down the old, brings in the new, and brings people together. But the key question is 'why?' Jesus didn't turn over every table He came across, just the money-changers' tables. There's much more to the Spirit's relationship to power and convention than shaking it up. Some people see change happening, and rush to say, 'It's the Spirit, it's the Spirit'. The Spirit brings in the new, yes, but does so for the Gospel and for the purpose of leading people to follow Christ. That is the purpose and the context for the Spirit's actions. Social barriers come down, but they come down as part of living a life rooted in God's Kingdom. True 'Justice' needs the Spirit's work in making inner change, creating a faith commitment to the God of Justice. Within this context, the Spirit breaks the

old, builds the new, and smashes our walls. Outside of that context, what's happening is not Spirit but mere change: good, bad, indifferent, or complex.

"When the Holy Spirit came at Pentecost, it wasn't dynamite, it was a dynamo! Dynamite makes a loud noise, kicks up a lot of dust, and it's over. A dynamo is a continual source of power. It builds and builds and builds, and the power never stops flowing."

Ken Hutcherson, *The Church: What We Are Meant to Be*

- The Spirit is like a good medical team for those who have especially deep wounds -- for instance, those who have been raped, those who suffer from the deeds of despotic governments, those who daily have to face their society's racism, those on the losing end of an economic system or a political power struggle, those who are slaves to alcohol or drugs, or slaves to fear. In Jesus' own ministry, inner healing was linked to physical healing as a work of the Spirit. God is concerned about the whole person, not just the inner self. We are all fractured beings that the Spirit is working to make complete.
- The Spirit gives the gifts of wisdom, understanding, and insight, even stuff that could not be known in any other way. The Bible has even poetically described God as Wisdom, to highlight this gift. It is exactly that, though -- a poetic description, vastly powerful, faithful and truthful inside of its context. Outside of that narrow context, the use of the Greek word for wisdom ('Sophia') or its translations as a divine name becomes (ahem) sophistry that puts forward a very one-dimensional image of God, which is then far too easily shaped into the image of the foolishness that we humans have called 'wisdom', as a gift, drives the process of discernment, by which we know what is and isn't of God.

The Spirit reveals, first and foremost through Scripture; without the Spirit's work, the Bible is just dead ink and paper. Without the Spirit's wisdom and insight, science is but trickery, psychology is just self-obsession, sociology is just the workings of the rabble, language becomes merely a tool for manipulation, and religion really becomes the opiate of the masses that Marx thought it was.

- Wherever the Holy Spirit is at work, so is self-surrender, The Spirit :
gives life (John 7:38);
gives gifts (1 Corinthians 12);
counsels (John 14:26);
encourages (Acts 9:31)
steps in on our behalf (Romans 8:23);
builds up (Romans 8:27);
leads us to obedience (2 Corinthians 3:5);
brings to mind (1 John 2:20, 27)
energizes and makes effective (Acts 1:8).

The Work of the Holy Spirit

The Difference between Gifts & Fruit*

Fruit – a natural outcome, by a process of steady growth of a principle of life within. Fruit takes time to develop and is brought to perfection by the assistance of much from outside such as sunshine, rain, soil, etc.

Gifts – may be given by the generous action of someone without. They are usually complete as given though their exercise by the recipient can become more perfect by use,

In a statement: Fruit comes gradually from within while Gifts come immediately from without

The Fruit of the Spirit:

- ❖ Manifestation and outcome of the Divine Life put within the believer at Regeneration; perhaps appearing instantly or more generally appearing gradually by a process of growth in grace.
- ❖ There is room for fruit to grow throughout the whole course of a Christian's life;
- ❖ This is a steadily progressive process

The Gifts of the Spirit:

- ❖ Can be suddenly bestowed at any point in the believer's experience
- ❖ Are the sovereign acts of the Great Giver
- ❖ Can be given at different crises of the Christian pathway
- ❖ Gifts can be desired and prayed for

Spiritual Gifts by Donald Gee

Characteristics of a Leader

- 1. Self Starter -- Leaders are made, not found.**
- 2. Ability to see the big picture -- vision.**
- 3. Selector of good people -- People are the most important asset.**
- 4. Trainer of people -- Motivator -- Build a team.**
- 5. Good communicator -- Good listener.**
- 6. Change agent --catalyst -- makes change happen.**
- 7. Risk taker.**
- 8. High energy level -- hard work is the only career plan.**
- 9. Sense of Humor -- Doesn't take him/herself too seriously.**
- 10. Strategic thinker -- Entrepreneur.**
- 11. Integrity -- Foundation for Leadership.**
- 12. Confidence in his/herself and other people.**
- 13. Commitment.**
- 14. Will take responsibility for his/her people and organization.**
- 15. Intelligent.**

Thoughts on Leadership

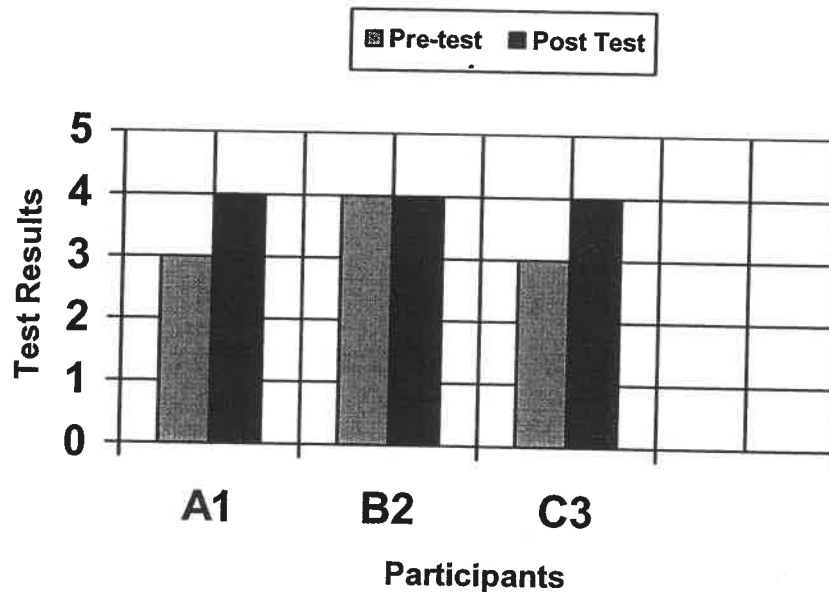
- ❖ “You will only become what you are becoming right now – Though you cannot go back and make a brand new start, my friend. Anyone can start from now and make a brand new end.” Dr. John Maxwell – Developing the Leader Within you
- ❖ “The first essential characteristic of leaders is that they are going somewhere.” Tom Marshall – Understanding Leadership
- ❖ “The Servant Leader” – Leadership that springs from a true servant nature will manifest the following characteristics: (Taken from Understanding Leadership by Tom Marshall)
 - The servant leaders’ paramount aim is always the best interest of those they lead
 - The servant leaders’ paramount satisfaction lies in the growth and development of those they lead
 - There is a willing acceptance of obligation
 - The servant leader has a desire for accountability
 - The servant leader has caring love for those they lead
 - The servant leader is willing to listen
 - Servant leaders have genuine humility of heart and, because of that, a realistic and sound judgment as to their capabilities and their deficiencies, the things that they can do well and the things they cannot.
 - The servant leader is willing to share power with others so that they are empowered. That is, they become freer, more autonomous, more capable, and therefore more powerful

APPENDIX D
BAR GRAPHS OF FIELD RESULTS

Graph 1 – Knowledge of History of the Apostolic Church

Question: My personal knowledge of the history of the Apostolic Church is sufficient for ministerial development.

Minister Orientation Program - Attitudinal Change

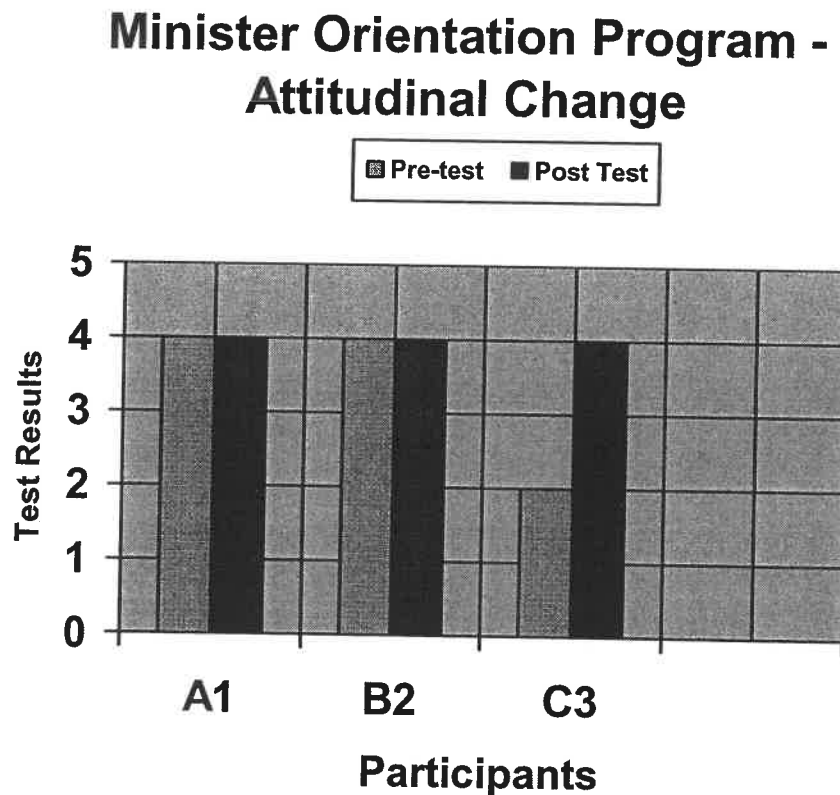


Key: 5 – Strongly Agree, 4 – Agree, 3 – Neutral, 2 – Disagree, 1 – Strongly Disagree

In this instance, both participants A1 and C3 demonstrated a change in attitude concerning the sufficiency of their personal knowledge of Apostolic church history for ministerial development.

Graph 2 – Knowledge of the Disciplines of Ministry

Question: My personal knowledge of the disciplines of ministry is sufficient for ministerial development.

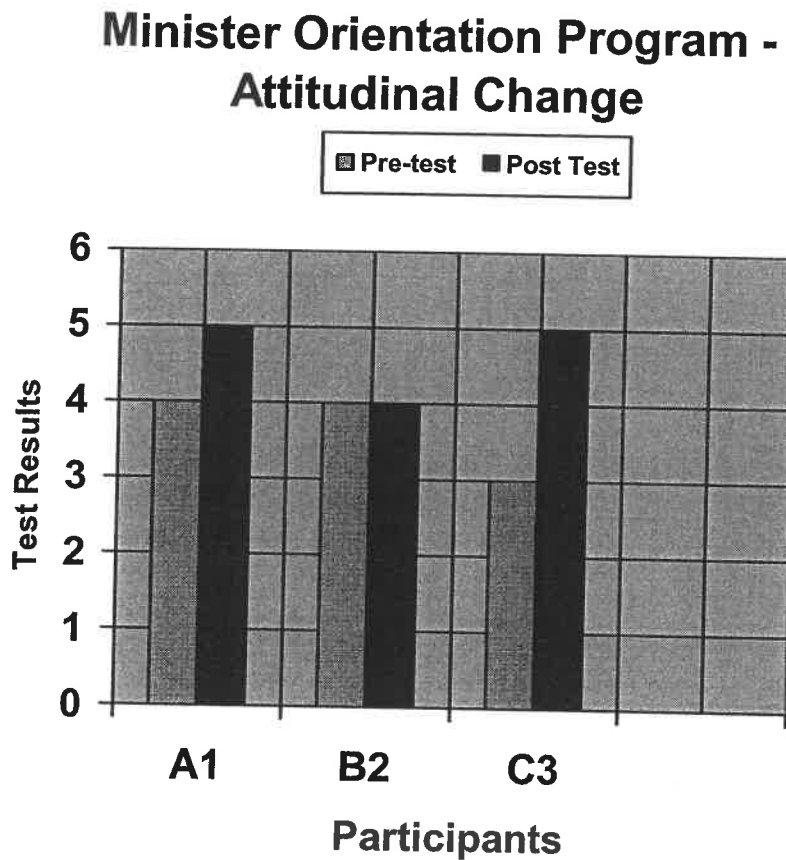


Key: 5 – Strongly Agree, 4 – Agree, 3 – Neutral, 2 – Disagree, 1 – Strongly Disagree

In this instance, only one participant C3 demonstrates an attitudinal change concerning their personal knowledge of the disciplines of ministry as it pertains to ministerial development.

Graph 3 – Knowledge of the work of the Holy Spirit

Question: My personal knowledge of the work of the Holy Spirit is sufficient for ministerial development.

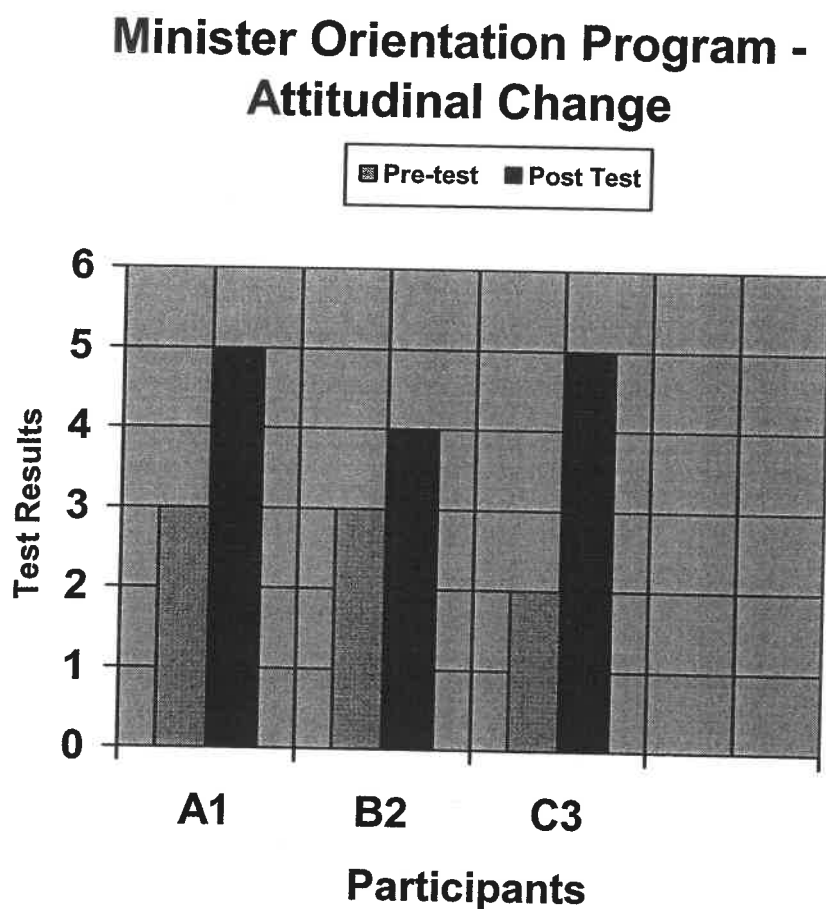


Key: 5 – Strongly Agree, 4 – Agree, 3 – Neutral, 2 –Disagree, 1 – Strongly Disagree

In this instance attitudinal change is evidenced in two participants A1 and C3.

Graph 4 – Knowledge of Spiritual Gifts

Question: My personal knowledge of spiritual gifts is sufficient for ministerial development.

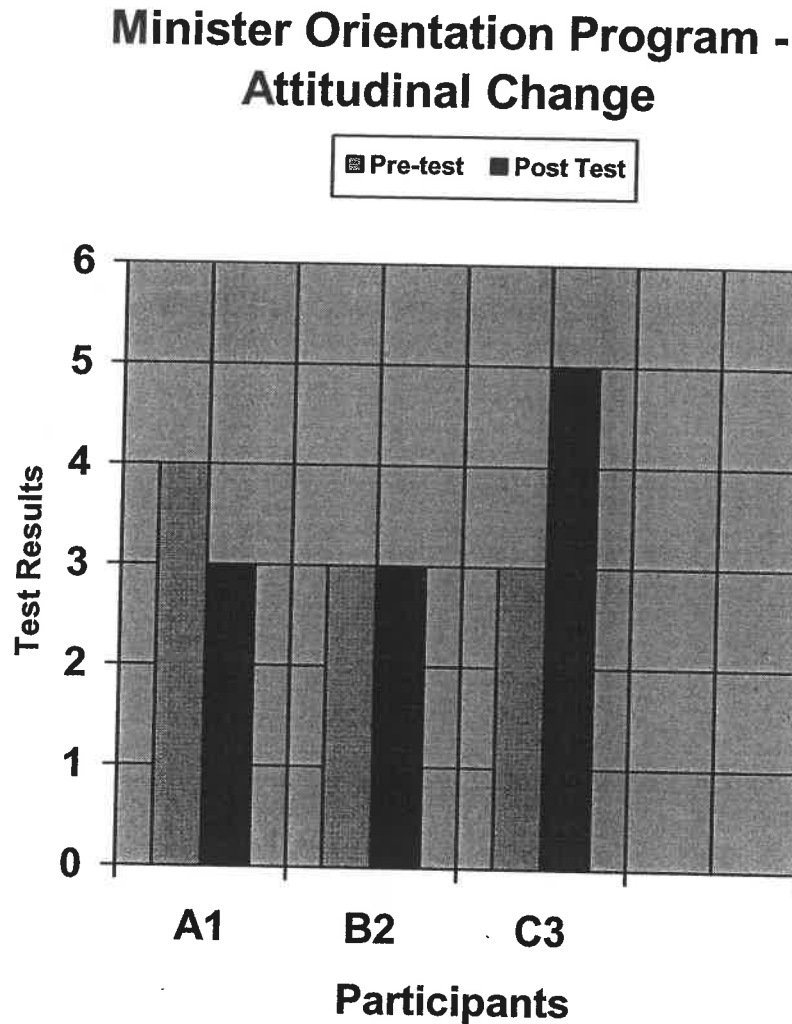


Key: 5 – Strongly Agree, 4 – Agree, 3 – Neutral, 2 – Disagree, 1 – Strongly Disagree

In this instance, all of the participants indicated an attitudinal change concerning their personal knowledge of spiritual gifts as it pertains to ministerial development.

Graph 5 – Knowledge of Ministry within the Church and Community

Question: My personal knowledge of ministry within the church and community is sufficient for ministerial development.

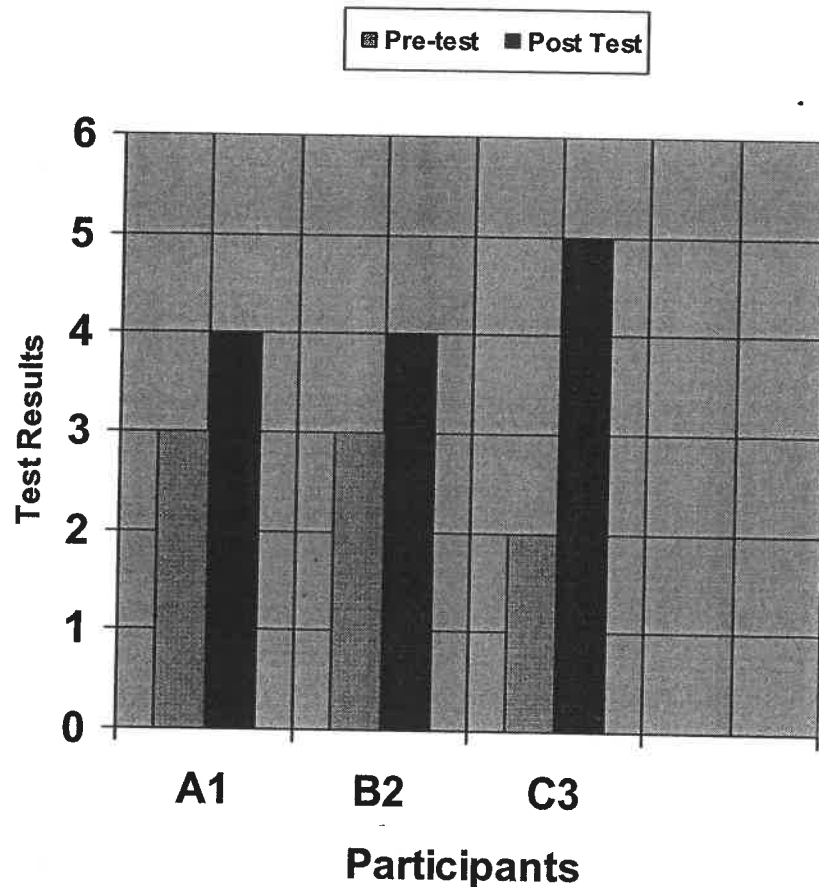


Key: 5 – Strongly Agree, 4 – Agree, 3 – Neutral, 2 – Disagree, 1 – Strongly Disagree

In this instance attitudinal change is evidenced in two participants A1 and C3. Although in this instance, A1 attitudinal change is from a more positive response to a negative one.

Graph 6 – Personal Ministry Plan

Question: I have a Ministry Plan for my ministerial development.

**Minister Orientation Program -
Attitudinal Change**

Key: 5 – Strongly Agree, 4 – Agree, 3 – Neutral, 2 – Disagree, 1 – Strongly Disagree

In this instance, all the participants indicated an attitudinal change as it relates to their Personalized Ministry.

APPENDIX F
PRESENTATION FROM LEADERSHIP SUMMIT

Church Leadership in a Post-Modern Age

Developing Leaders Around You: *A Minister Orientation Program Model*

Presented by Elder Simone Gibson*

- I. The Post-Modern Age**
- II. Why a Minister Orientation Program**
- III. What the Minister Orientation Program is Not**
- IV. Biblical Foundation**
- V. Historical Foundation**
- VI. Theological Foundation**
- VII. Components of the Minister Orientation Program**

*For more details regarding the *Minister Orientation Program*, please contact Elder Simone Gibson at ladyg3@yahoo.com or 410-945-5100. Copy write pending © Simone Gibson 2006

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